THE CHURCHMAN.

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From the Burlington Gazette.

Eastern Researches.

Riverside, St. Michael and All Angels, 1845.

My Dear Friend,—I was very sorry that in my late hurried visit to Washington, on an errand of my office, created for me through the kindness of your most excellent Bishop, I had not time to speak to you, of that which interests us both so much, my friend Mr. Forster's Eastern researches. The more, as you have doubtless noticed the unhappy, not to call them unworthy, attempts which have been made, to prejudice their results. But time and truth come round at last. Meanwhile, I owe to you the substance of my last report from him. I shall give it chiefly in his own words. I only wish you could see him, as I do, in his beautiful simplicity; a very child, with all his learned store. After excusing his unusual silence, on the ground of the intense engagement of his mind in this great work, he says: "As these studies were not of my own seeking, and as it is my earnest desire and prayer that they may be pursued in the spirit of humility; I humbly trust they are not undirected by the same good Providence which placed in my hand, from the rocks Hisn Ghorab, the key to the mysterious monuments of a buried world. Since I wrote to you on the subject, this one master-key, under Providence, has opened a series of inscriptional records from the Oxus to the Tiber; including the monuments of Southern Arabia, of Sinai, and of Egypt. The whole of them in the one primæval language, conventionally styled Hamyaritic, or Himyaric, but, in truth, the original tongue of mankind. In many parts of this series, my decypherments stand happily corroborated by pictorial representations, accompanying the character; and in various instances not brought to my knowledge, until after the decypherments were made, written down, and communicated to confidential friends. In all these examples, and they are now many, the evidence amounts to demonstration.

"In a letter to our excellent friend, Mr. Haight, some time last year, I said enough on the subject of my progress in decyphering the Sinai inscriptions, to make me apprehensive of falling into repetition. I shall, therefore, simply re-state the fact, (as you have doubtless seen that letter,) vouched by the decypherment of 150 of them, that they are the remains of Israel in the desert. To a friend like you, close as my own dear brother, I make this statement without reserve. Others must await my proofs; which shall be in undesirable abundance for some of them."

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"Your friendship will interest you in the latest results; and the very latest is the most important, since the discovery at Hisn Ghorab: the decypherment in full of the enchorial inscription, together with several of the most enigmatical hieroglyphics on the Rosetta stone. The alphabets recovered at Hisn Ghorab and Sinai, have conducted me to this decisive *experimentum*. The steps by which I was gradually led on, are so independent of any movement of my own, that I cannot but trust that there is a better guidance ordering them. I shall simply mention them, and leave them with you. When on duty at Canterbury, last year, my friend, Mr. Godfrey, our squire at Ash, kindly volunteered the loan of a port-folio of hieroglyphical plates, including Dr. T. Young's arrangement of the triple inscription on the Rosetta stone. Being engrossed by Sinai, when it arrived, I merely glanced at the Rosetta plates, sufficiently to satisfy me, that, though mistaken as to the alphabet, Dr. Young was right in his mechanical arrangement of the texts. The matter rested here, until our friend, John Jebb, visited me for a few days this year. I asked him quite incidentally, whether he had seen the Rosetta plates; and on his replying in the negative, gave him the port-folio to look over, as a curiosity. He had not been at it long, when he called me to him. I found he had covered over the Greek and Latin, in a part of one of the plates, with paper, leaving the unknown enchorial characters alone visible. Pointing to a group of them, he asked me, 'What is that word? I have a special reason for asking.' I told him at once the word was *Ar*. 'The very word I wanted,' he exclaimed. 'And now can you tell me the next word? I give you fair notice, I have a very special reason for the question.' I replied that the next word, according to my alphabet, was *Kaa*. He enquired the meaning. I told him I did not know; but that Golius would soon tell us. Turning to the Lexicon, I read the definition, *Lupus vociferans*. 'It is the name of the city,' (my friend rejoined, with great surprise, throwing aside the covering paper, as he spoke,) *Lycopolis, the city of wolves*. In Dr. Young's happy arrangement, the name *Arkaa*, (compounded of the Hebrew *Ar*, city, and the Arabic, *Kaa*, wolf,) standing directly under the Greek name, *Lycopolis*. The decided issue of this *impromptu* interpretation made it my duty to lay aside even Sinai, in order to enter seriously upon the decypherment of the Rosetta stone. It is now, I may state, completed; at least all excepting a line or a word, here and there, where there is difficulty arising from imperfect letters, or obscure sense. These rare exceptions I reserve for the final trial. The enchorial inscription throughout, proves to be the Hamyaritic, or pure old Arabic; and (for the honor of old England,) Dr. Young's distribution is correct, beyond all anticipation: his only errors being unavoidable; arising either from difference of construction between the Greek and old Egyptian originals, or from his supposing, in the latter, equivalents for the Greek particles, prepositions, &c., which have no existence in it. How this eminent man thus succeeded, working, as he did, mechanically, and wholly in the dark, is to me marvellous. He, however, Champollion, and all their followers, are totally in error about the nature of the enchorial characters, which are *strictly alphabetical*. After completing the decypherments, I have drawn out the alphabet: which, as Plutarch had informed us, consists of 25 letters. Of these, several are so exactly Hebraic in form, that I cannot but wonder they should have escaped observation.

"While engaged myself, in the progress of decypherment, Laura most kindly and beautifully made *fac-similes* of the plates; leaving out Dr. Young's Latin version, so as to make room for the Arabic words instead. The whole is now prepared, the Arabic standing under the Egyptian, word for word. Nor is this all. The certainty arrived at that the Egyptian is pure Arabic, has enabled me to explain by physical demonstration, hieroglyphics hitherto considered quite inexplicable. But the crown of all is the reciprocal light thus obtained between the widely parted monuments of Egypt, Sinai, and southern Arabia. The Sinai and Rosetta alphabets, especially, prove identical to an extent, that leaves no rational doubt of the derivation of the former from Egypt; and thus supply independent proof of the Sinai inscription being Israelitish.

"In writing thus fully upon the subject of my present pursuits, I desire not only to express the confidence of friendship, but also to make my friend the depository, on the other side of the Atlantic, of the state and stages of my progress. The worthy interest which America has already manifested in Eastern researches renders it highly important to the interests of truth, that those of her sons who may direct her future energies should have early information of whatever may be likely hereafter to engage them. Feeling, as I deeply do, the nothingness of my humble part in the work which Providence seems to be opening to the minds of men, I shall not trouble you with apologies for entering thus at large upon matters, in which, from happening to be engaged in them, I am obliged to write so much about my own proceedings."

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"From my friend, the Rev. T. Brockman, absent in the East, on leave from the good Archbishop, I have had late and very satisfactory tidings. His last letter, in June, left him on the eve of sailing to Maculla, on the Southern coast; with a view, after some stay there, to penetrate into the unknown region of Hadramant. Hitherto he has prospered well: and it is my humble trust that so good a man will be prospered to the end of his adventurous pilgrimage. He now speaks Arabic so fluently, as to have no companion but an Arab servant, who speaks nothing but Arabic. By a two month's stay at Maculla, he hopes to master the idiom of Hadramant, before penetrating into the country."

So far my friend. And now as there are some here who are called Professors, who have set themselves to the disparagement of his researches, it is but just to tell you how one of the same style and title has made out in England. I am enabled to do this on the best authority; having in my possession, through the favor of a lady's pen, the copy of a letter from Dr. William Holt Yates, a most distinguished member of the Syro-Egyptiac Society, in London. Professor Lee, of Cambridge, (Regius Professor, there, of Hebrew,) had called in question Mr. Forster's discoveries, and invited the Society above named to hear his confutation of them. The proposition was acceded to. About an hundred persons were present; including the most distinguished Orientalists and Travellers. The paper was read, and discussed: its arguments were pronounced inconclusive, and its tone towards Mr. Forster strongly disapproved of.—Among those who addressed the meeting were Mr. Cullimore, Mr. Ainsworth, Archdeacon Robinson, Mr. Buckingham, Admiral Sir Chas. Malcolm, Dr. John Lee, Dr. Platé and Mr. Charles Johnston, recently returned from Abyssinia. There was an unanimous feeling in Mr. Forster's favor. Among other important points established on this occasion, Sir Charles Malcolm, who has commanded on the Southern coast of Arabia, expressly stated that there is not a single point between Aden and Hisn Ghorab where a fortress could have stood: Hisn Ghorab being the first port east of Aden,—with the exception of mere anchoring grounds. This is fatal to the attempt which has been made to transfer Al Kazwini's castle and inscription to some point unknown, between these ports. The attempt of another opponent to remove the castle island twelve or twenty miles is as effectually set aside. When this was mentioned by Mr. Forster to the great scholars at Paris, and they were asked if *Sahal* could signify any inland locality, they replied at once, "*Impossible, Monsieur; tout-a fait impossible.*" And so, when native Orientalists were enquired of, before the Council of the Syro-Egyptiac Society, in London, as to its meaning, they said, "The only English word for *Sahal* is *beach—beach*." I merely cite these as specimens of adverse criticisms, and of their effectual demolition. Not, however, because I suppose you, any more than myself, distrustful of our friend's correctness. A woman's faith is not so shaken.

Very respectfully and faithfully,
Yours, as in other years,
G. W. Doane.

To Miss *Van Ness*, Washington City.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXXIX.

The Church's doctrine of the Church, as well as her doctrine on all other points connected with the Gospel, is a theme which commends itself to the conscience, as especially of her ministers, who have assumed the obligation to conform to her doctrines and faithfully teach them; so also of all her members who would be true to her, particularly those who may have been admitted to office or trust in any department of her polity. These it surely behooves to look well to it that they really understand the Church which they profess to serve.

It is now intended to consider this subject, and see what are the doctrines respecting it which, as Churchmen, it is our duty to receive.

The nineteenth Article of religion has the most direct bearing on the subject.

"The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

"As the Church of *Hierusalem, Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of faith."

The word "congregation" here used should be understood differently from the sense in which it usually occurs as referring to a body of persons gathered in one particular place. The term flock, body, or society, admitting the idea of extension over many places, would perhaps more correctly convey the meaning of the Latin word originally used, which is not *congregatio*, but *cœtus*.

"A congregation of *faithful men*." This might at first seem to sanction the idea that personal holiness, or the being, in the usual sense of the expression, *faithful* men, is a qualification without which men cannot be members of the Church. This, however, would be at variance with the language of the twenty-sixth article, which declares that "in the visible Church the evil" is "ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments." It would be at variance too with the well known figurative likening of the Church in Scripture to a field containing both wheat and tares, and a net gathering both good and bad fish. Other, then, than men faithful by possessing the holiness and virtue of the Gospel, may be—and alas in too great numbers are—members of the Church. Bodies of men—as is set forth in the second paragraph of the nineteenth Article—may be erroneous "not only in living, and manner of ceremonies, but also in matters of faith;" and yet belong to the Church. The word "faithful," therefore, must be here understood as having a meaning analogous to the word *faith* as used by St. Paul in the third chapter of his Epistle to the Galatians. He says to them, "Ye are all the children of God by faith in Jesus Christ." Of these same persons, however, he speaks elsewhere as foolish Galatians who had been bewitched that they should not obey the truth, and declares that he is afraid of them, lest he had bestowed upon them labor in vain.

Of these persons, then, who had been bewitched that they should not obey the truth, and whose spiritual condition he regarded as almost hopeless, he says that they are all the children of God by faith in Christ Jesus. He certainly could not mean that they were true to the reception, and to the proper practical influence, of the faith of the Gospel. He uses the word faith in another sense. "Before faith came we were kept under the law." "The law was our schoolmaster to bring us to Christ; but after that faith is come, we are no longer under a schoolmaster." It is obvious that the Apostle is here contrasting the two dispensations of the law and the Gospel; the latter being termed by him "*faith*." Faith, then, or "faith in Christ Jesus," means here the Gospel dispensation—that dispensation which is "in Christ Jesus," having Him for its Author, its Guide, and its Reward; and being the appointed means of men's growing up into Christ Jesus, living by the faith of Him, and being raised hereafter to the eternal participation of His glory and felicity in heaven. By this dispensation, and not by the law, which had passed away, the members of the Galatian Church were all the children of God, admitted to its privilege of adopted sonship; as is further set forth in the next verse—"For as many of you as have been baptized into Christ have put on Christ. Baptism, by bringing them into the Christian dispensation, gave them the holy and exalted privilege of putting on Christ, joining the ranks of His disciples, and receiving, on the *conditions*, a title to the *privileges*, of His covenant.

Thus baptism connects men with faith, or the Gospel, as circumcision connected them with the law. And this is a key to the meaning of the word faithful as used in the nineteenth Article. "The visible Church of Christ is a congregation," or flock, or body, "of faithful men"—men who have put on Christ by baptism, and thus become connected with the faith, or Gospel dispensation; which has superseded the law, whereby men were formerly made the children of God.

For the maintenance of its Church-character, this congregation, flock, or body, must have in it "the pure word of God preached, and the sacraments duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

If, according to this doctrine of the Church, the preaching of the word, and ministering of the sacraments, are necessary to a Church, it follows that religious bodies which have no sacraments belong not to the Church of Christ.

The preaching of the word, however, and ministration of the sacraments, must be "according to Christ's ordinance, in all those things that of necessity are requisite to the same."

These are indefinite terms, by no means reaching the point as to what the Church holds *to be* the things requisite to the due preaching of the word and ministering of the sacraments. Other parts of her standards, however, supply this deficiency.

The twenty-third Article is somewhat more particular. "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given to them in the congregation to call and send ministers into the Lord's vineyard."

Here the Church lays down several important principles.

It is not lawful for a man to constitute himself a minister of the word and sacraments, or to consider any desire which he may have to that end, or any qualifications of which he may be conscious, as proof that God has given him the ministerial commission. This opposes the theory that every man who feels a conviction of duty in that line, has a right to engage in ministerial functions—an error of the ancient Montanists, not without its abettors in our day. Before a man can be a lawful minister, he must be lawfully called and sent.

But by whom? By the congregation or people who desire his services? Can any body of Christians constitute whom they please their pastor? No: for this calling and sending must be "by men who have public authority given unto them in the congregation"—in the Church, "in ecclesia," as the Article was originally written in Latin—"to call and send ministers into the Lord's vineyard."

The Church, therefore, teaches, that in order to the lawful preaching of the word, and administering of the sacraments, men must be called and sent by those to whom public authority is given in the Church to call and send them; and consequently, that the ministering of the word and sacraments essential to the Church must be by men thus set apart.

Her teaching, however, would still be indefinite, if she did not further instruct us as to *who those are* who have this authority to call and send men into the ministry. But neither has she failed herein. In the preface to her Ordinal, or "Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons," she says, "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be admitted thereunto according to the form hereafter following, or hath had Episcopal consecration or ordination." As the form here noticed provides for Episcopal consecration or ordination—that is, consecration or ordination by a Bishop as the first of three orders in the ministry, and alone vested with power to ordain—those ordained according to it, have of course had such ordination. Ordination by no other form is allowed by the Church to entitle one to officiate within her borders as a minister of Christ's word and sacraments, unless such form has also imparted Episcopal ordination.

From these various teachings of the Church it follows that the doctrine of her nineteenth Article, as explained by herself, is, that the visible Church of Christ is a body of men admitted by baptism to the privileges of the Gospel dispensation, in which the pure word of God is preached, and the sacraments be duly administered by men who have had Episcopal consecration or ordination.

The ground is sometimes taken that the Church does not go to this extent, but merely establishes a rule of order for herself, not meaning to express an opinion on a point of Christian doctrine. It is said she only determines who shall be accounted ministers "*in this Church*;" not who are to be accounted ministers of Christ.

This view is evidently deficient in a regard for the whole ground taken by the Church in the premises. One of two things she requires in order to a man's being accounted by her to be a lawful minister; either ordination by her form, or *Episcopal* ordination by some other form. If the latter has been had by a person desiring to become a minister in her communion, he is received as such by a canonical process not including ordination. She is surrounded, however, by worthy men exercising pastoral functions by virtue of ordination *not Episcopal*. One of these desires to minister at her altars. She has no mode of receiving him except according to her form of ordination, applied in his case exactly as it is in the case of her own laymen who enter the ministry. Before he can preach or baptize, he must receive a commission in the words, "Take thou authority to execute the office of a Deacon"—not in this Church, but "*in the Church of God*;" and before he can administer the Lord's Supper, he must receive a further commission in the words, "Receive the Holy Ghost for the office and work of a Priest," or, "Take thou authority to execute the office of a Priest"—not in this Church, but "*in the Church of God*, now committed unto thee by the imposition of our hands." Can the Church suppose him to be already a minister in the Church of God? If so, her language is very much of this tenor:—We say not that you are not a minister of God; but you must not come as such within our inclosure, or pretend here to exercise the ministry, unless you present yourself as one who is not a minister of God, and therefore cast from you, and virtually declare null, any commission which you may have had from Christ.

This surely, by representing the Church as placing her ordination above Christ's commission, because conferring authority in the Church of God which that could not, charges her with the height of presumption, bigotry, and intolerance, indeed a degree of impiety which it is painful to contemplate.

The true meaning of the above mentioned phrase "*in this Church*" will be better illustrated by a slight change in the order of the passage in which it occurs; thus:—"No man shall be accounted or taken, in this Church, to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination."

From the Church's words in the opening of the Preface to the Ordinal—"It is evident that *from the apostles' time*, there have been these orders of ministers"—it has been contended that she places Episcopacy on the ground simply of *apostolic usage*, and not that of *divine appointment*.

It is not necessary to dwell on the consideration how far we are justified in separating the idea of divine appointment from so solemn a matter as the organization of the Christian ministry by *the inspired apostles*, in a mode so handed down by them as to have been "evermore had in reverend estimation," and still so regarded as to be required by the Church to "be reverently used and esteemed," even to the making of it *indispensable* to the reception of men as *ministers of the Church of God*.

We are saved the necessity of enlargement on this head, by the *direct refutation* afforded by the Church herself to the opinion that she places her required Episcopacy on lower ground than divine appointment. In the first Collect in the ordering of Deacons, she addresses the Deity in these words:—"Almighty God, Who, by Thy divine providence, hast appointed divers orders of ministers in Thy Church." By these "divers orders," it will not be questioned, are meant the orders of Bishops, Priests, and Deacons, spoken of in the preface. These are represented as appointed by *the divine providence of Almighty God*.

It may be said, however, that that may be, and often is, attributed to Divine Providence, which comes to pass merely by His permission, and that, therefore, there is here nothing more than a recognition of providential *allowance*. Any lengthened notice of this argument is superseded by the clearer language of the first Collect in the "Ordering of Priests." "Almighty God, Giver of all good things, Who, *by Thy Holy Spirit, hast appointed* divers orders of ministers in the Church." Here these divers orders are directly ascribed to *God's own appointment by His Holy Spirit*.

The first Collect in the Ordering of Deacons furnishes also another argument in favor of the position that the Church ascribes the Episcopal constitution of the ministry to divine appointment. "Almighty God, Who didst inspire Thine apostles to choose into the order of Deacons the first martyr St. Stephen, with others, mercifully behold these Thy servants, now called to *the like office and administration*." The office and administration here referred to is that of Deacons as held by the Church, and consequently vested with power to baptize, preach, and perform other pastoral functions. In distinction from this, the Protestant sects generally regard the office of Deacon as a mere lay function. In this Collect the Church says of the office, *in her view of it*, that is as a *part of the ministry of the Church of God*, that St. Stephen with others was chosen into it by the apostles in consequence of their being *inspired thereto by Almighty God*. That constitution of the ministry, therefore, which receives and reverences the diaconate as one of its grades, she regards as *of God*.

To sentiments like those now advanced it is often objected that they are uncharitable. But is it meant to say that there is uncharitableness in every religious opinion which involves the charge of error, and serious error, and vitally dangerous error, in those who question or oppose it? If so, the true follower of Christ must be content to be called uncharitable. He cannot consider his Master's will and service as subjected to human pleasure and caprice, so that those who conform to them and those who do not, are to be regarded as equally right, and equally removed by charity from the charge of error. If it be allowed that there *are* cases in which the Christian should regard, and boldly rebuke, as error, views differing from his own, and give warning of the danger of continuing in them, the *principle* is granted, that the truth must be held, maintained, and defended, let who will be displeased, or complain of uncharitableness. And who, in the *application* of this principle, has given one Christian a right to direct and judge another? As long as there are any who do not set light by all distinctive religious truth, but grant that there is such a thing as the duty of earnestly contending for the faith, this charge of uncharitableness may be met by a reference to the Saviour's golden rule, Whatsoever ye would that men should do to you, even so do to them.

The twenty-seventh Article furnishes an instance of the straightforwardness with which the Church sets forth the truth, and clearly shows that the principle on which this charge of uncharitableness is founded reaches her own expressed opinions. It is there declared that "baptism is a mark of difference whereby Christian men are discerned from others that be not christened." Hence it follows that in her estimation none who are unchristened or unbaptized are Christians. The charge of uncharitableness could hardly light on any *inferences* from her teaching, more legitimately than on this point of her *teaching itself*.

The sound and experienced Christian, however, whose heart the Lord has been pleased to touch with the true spirit of his religion, knows full well that genuine Christian charity may remain unsullied and undiminished, in perfect consistency with entire devotion to the truth in all its fulness and particularity, and in all the legitimate results with which the God of truth has connected it.

B. T. O.

For the Churchman.

The Doctrine of Altar, Priest, and Sacrifice.

Mr. Editor,—In the article "Whether Priesthood, Altar, and Sacrifice are essentials of the Church of Christ," the fact of it was undertaken to be proven rather than the doctrine of it set forth; though in that there was of necessity a measure of doctrine. Considering the subject imperfectly handled without a fuller setting forth of doctrine, the writer has thought it best to add the *following* as supplementary thereto. Believing the true method to be by *first principles*, which are as unchangable as God is, the writer has taken such as he finds in Holy Writ as the only sure ground to stand upon, instead of forging a scheme out of his own mind, or taking up any "wind of doctrine" for a foundation. This is a time of seeking foundations, yea, of making them, as if God had not made provision for us before the world began. This I shall attempt to exhibit in the Doctrine of Altar, Priest, and Sacrifice.

Many considerations seem to require that we should regard Altar, Priest, and Sacrifice as the root and foundation of all things,—as a necessary [illegible] and not only the root and foundation, but the strength and support of it, the sustentation, covering, and protection of it forever. And as these are co-essential to each other—as the existence and use of either of them requires and assumes the existence and use of the other two, the mention of one is equivalent to the mention of all three; and one cannot be conceived of as separate from the other two. They are in some sense a Trinity in Unity and a Unity in Trinity, in which we can hardly say that one is before or after the others, unless it might be as to the development of the mystery in time and circumstances. Not that it is a parallel or copy of the Trinity of Persons in the Godhead, for it is set up in but one person, in our Lord Jesus Christ. He is undeniably both the priest who offers, and the sacrifice which is offered; for He offered up Himself, and He is the Lamb for the sin-offering. If it be thought absurd that He should also be the Altar, it is answered that the same objection lies against His being both priest and sacrifice: for by the mere letter of the law we can come to no such conclusion; for by no possibility can we see this in a priest, the beast he offered, and the altar on which the priest offered the beast. In that transaction we cannot see a priest who is both sacrifice and offerer: and we could not see in it the type of our Lord offering Himself, unless we had been subsequently taught it. In the fulfilment we have a spiritual mystery transacted, the parts of which could not be brought out of the infinite to our apprehension except by the distinct and diverse things of a man offering a beast on an altar, between which three there is neither relation nor connexion other than the accidents of their coming together under the circumstances of an arbitrary arrangement. That He is also the altar will be seen below. And further: though our altar, priest and sacrifice in their manifestation and region of actual application be in time, and strictly under creature limitations and conditions, yet in one aspect we must see them as from eternity. And this must of necessity be, because priesthood, altar and sacrifice must and do hold of the infinite, the inexhaustible, and the unbeginning; being that by which redemption and salvation are effected and perpetuated. And by and through them, through priesthood, altar and sacrifice, the creature is made to hold of Godhead and become one with God. That which is done of God in time and space must hold of the infinite and unbeginning; but in order thereto it must be in the bosom of the Father, where the Son is from everlasting, as the holy *credo* expresses concerning the Only Begotten, in whom all things are, in the eternal generation, and to be manifested in time by the creatures. For God can have no *after* purposes, as men have, to remedy defects aad miscalculations: for he can make no mistakes, can take no defective counsels, nor fail from inability.

Now, our Lord is "the Lamb slain from the foundation of the world," to wit, in the eternal purpose; for it is God's way to speak of things not yet done as though they were, and so to apply the perfect tense to things still future. Hence forms of speech like these—"Chosen in Christ before the world began"—"given us in Christ before the world began"—"the works were finished from the foundation of the world"—and such like. But the Lamb slain before the foundation of the world was then the sacrifice of sin-offering for a world yet to be created, and was so slain *preparatory* to creation, and as its indispensable preliminary; offering Himself for the creatures yet to be: sacrificing Himself by self-devotion for their good. But for this there must be the tri unity of altar, priest and sacrifice standing co-essentially together, and representing in the Godhead before the Father all the transactions of time, and beyond time in eternity. He is the sin-offering: He is the officiating Priest: His predestinate body is the altar: He from everlasting enters within the vail with the blood of the Lamb slain, and by it finds acceptance on behalf of the needy yet to be. And hence after His resurrection and ascension, and as the Mighty One opening the book that no other can even look upon, standing in the midst of the Throne, and bearing seven horns as the symbol of all power in heaven and earth, and having the seven eyes as the All-seeing One,—He is still the Lamb slain, what He had been "before the world was." And He is the High Priest "without *pedigree*, having neither beginning of days nor end of life," but abiding an High Priest forever. Nothing can more clearly express both the ante and post eternity of our Lord's priesthood; and by consequence of altar and sacrifice. And if all relations exist from everlasting among the Persons of the most Holy Trinity, as they must do in order to their exhibition within creation;—if the Son ever worships, obeys, and serves the Father, denying Himself and doing the Father's will, ever offering up Himself thereto, altar, priest and sacrifice are not mere arbitrary and *after* accommodations to creature conditions and wants, to the mere end of remedying some unlucky accident unforeseen and unprovided for; but they are essential realities in the Godhead, which are because God is; having no respect to creatures except as they result from what God is in Himself, and hence having all respect to them, and standing at the very root of the purpose and cause of creation. [It appears to me that a *Unitarian* God could neither create nor save.] They set forth essential relations,—all duty, love, thanksgiving, obedience, and all reciprocal affections. And they forever represent in the Godhead the nothingness and unworthiness of all creatures, and that forfeit life seen afterwards in the Fall, and the recovery from it by altar, priest and sacrifice. Being the Lamb slain from the foundation of the world, our Lord represents, before all time, in the presence and bosom of the Father, all that He ever becomes and does afterwards in time and to eternity, in all His offices and functions, in which He represents creation.

That in one aspect the Person of our Lord may rightly be regarded as the Christian altar, as some have thought, appears from this—that "*the altar* sanctifies the gift," as greater than any gift we can offer, (Matt. xxiii. 19.) Now St. Paul beseeches us to present our bodies a living sacrifice, holy and acceptable to God. In the Communion Service we pray that our sinful bodies may be made clean by His Body. The worshippers then are themselves shown as *in sacrifice* presenting themselves—presenting their bodies a living sacrifice, and giving up themselves to God.—and all self-denial is a form of sacrifice based on the one great sacrifice, and arising out of it. But the altar sanctifies the gift and preserves it from corruption: and the Church in the Communion Service truly teaches that our sinful bodies are made clean by His body, and [illegible] served unto eternal life. Butterworth, Cocord., Article Altar, says, it is "taken figuratively for the Person of Christ;"—and His body is not without His Person. The apostle teaches that the new and the living way into the most holy place is opened by or through His flesh. In the type the way into the sanctuary was, as to position, by the brazen altar, and the sin-offering on it procured admission to the place where was the incense or golden altar typifying Common Prayer: for while the incense was burning "the whole multitude of the people prayed without," (Luke i. 10.) And there too was the candlestick, a type of light by teaching in the Church, as also the table of show-bread. Bearing in mind that the prayer of sanctification resides in the altar, it is clear that the altar of burnt offering was a type of our Lord. And if we look to the material of which this altar was made, we shall find confirmation of it. It was made of *wood*, which cannot stand the fire, and symbolises the flesh, which "profiteth nothing." But it was *overlaid with brass*, which can stand the fire, and in this is a striking emblem of that anointing with the Holy Ghost and with power, which fills and covers and sustains the creature in the Person of the Word made Flesh, and suffices for all it must do and suffer. If we are a whole burnt offering unto God,—if we present our bodies a living sacrifice, His flesh or His Person is the only altar on which we can be laid, and the fire of the Holy Ghost which forever burns on it ("His fire is in Zion") is the only fire that can consume the sinful affections of our flesh; for it is by the Spirit of judgment and the Spirit of burning that the filth of the daughter of Zion is purged away, (Isa. iv. 4.) Hence to dwell in love is to dwell in God, and to dwell in God is to dwell with the devouring fire, and with everlasting burnings, (Isa. xxxiii.) which is the privilege of the purified forever. Now the law points to everlasting realities. And the law of the altar of burnt-offering enacted thus (Lev. vi. 13): "The fire shall ever be burning on the altar; it shall never go out." What can this be but that the redeemed and sanctified creatures shall forever lie upon the altar in God's temple, in the midst of the devouring fire, a whole burnt-offering, most acceptable to God through Jesus Christ? And can we not see from the word of God that this has an everlasting aspect, backward in God's purpose, and forward in the never ending fulfilment?

In another aspect the *Cross*, as some think from Heb. xiii. 10—14, from which the language of the Communion Service seems to be gathered, to wit; that on the Cross our Lord offered up Himself a sin-offering, full, perfect, and sufficient for the sins of the whole world. I see not wherein this view is erroneous, unless it be made to exclude the other views of the same great truth, to which indeed it is but subservient.

In another and much more important aspect than the preceding the Church may be regarded as the altar.

1. It is His body, one with Him in all He is and does and suffers, and to be one with Him in glory everlasting; and Scripture never speaks of her as separated from Him either in the purpose or work of God.

2. In the typical action of Elijah the prophet (whom Malachi shows to be the forerunner of the *second* and glorious Advent) when he repaired the altar of the Lord, which, like the tabernacle of David, is broken down, he took to

repair, or rebuild it, "twelve stones, according to the number of the tribes of the sons of Jacob," and with them rebuilded the altar for sacrifice. Now, when the Christian altar was set up, it is well known that it was set up in the twelve apostles of our Lord, who, as Elijah did, took them in reference to the twelve tribes, and made them the foundations of that "temple of God" in which His altar is set up. This view makes clear to my mind the saying of St. Ignatius as to being "*within* the altar;" namely, in the unity of the Apostolic Church, abiding in the Apostles' doctrine and fellowship, in breaking of bread and prayers. I see in it also a reason for saying that the altar of the Lord is broken down and needs repairing when the Church is rent in fragments, and the "lively stones" of the altar are scattered and defaced; when "the stones of the sanctuary are poured out in the top of every street," (Lam. iv. 1); and that whatever of blesssing there may be in "the things that remain," the altar cannot be complete, nor "the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old." Schism pulls down the one altar of the Lord; and the separate stones can no more serve as sufficient altars, than each one can be sufficient for the one temple. Scattered, they are neither one altar nor one temple, but a desolation. It is a body torn limb from limb.

It must be evident from the foregoing considerations that our altar is not an object of sight at all. Faith only can apprehend it under any aspect, and by the help of the sacramental principle. We cannot point to the piece of wood or stone we call an altar (and in one sense rightly) and in truth say, this is our altar, unless we can go beyond what we see and call so, and understand it sacramentally, as that outward thing which assists us in having access to the true altar, which we cannot see as the type was seen in the law. The true altar, in that it holds and enables us to hold of the infinite and immutable and incomprehensible, is not and cannot be limited by time and space and circumstances, nor lawfully expressed by any means. But since we are creatures, and on every side limited and bounded by things of sense, it is by such and under cover of them that our altar and all things thereon are brought out of the infinite and incomprehensible in suitable adaptation to our condition and wants. We are not saved as separate and unconnected individuals, nor as such can we serve and worship God at all. We are incorporated in One who is the Head of the body. We must meet together in a place in order to meet with Him who fills every place: for in places does He "record His name." The divisions and furniture of the place must be appropriated to this and that use; and we must have an order and succession of time for the various parts of worship: for it is plain that we cannot do all these things at once. We distinguish between worship and teaching by time, place, and vestment, as well as by address and words; and we distinguish the service of the golden altar from that of the great altar, for we do not confound Common Prayer with the Eucharistic Service; though from the Eucharist it has its origin, and to it is subservient: for all prayer and worship have their basis in the sacrifice of Christ. This was shown in the tabernacle service, to which reference is made above. The service of the brazen altar procured admission to the incense altar, at which (Rev. viii.) "the prayers of all saints" are offered; as also to the candlestick of light. or *teaching* of the Church. And there also stood the table of show bread with its twelve loaves, exhibiting in a figure "the true bread," and the Church as "one body and one bread" in the twelve spiritual tribes and the twelve foundations, corresponding to the twelve literal tribes of Israel.

A table does not seem to answer well to the idea of an altar. In [illegible] as preparatory to the table, in conformity with the analogy of common life. So it seems to me that the truth of the type would be better brought out if in the Church there were a place for consecration, and another place from which to feed the worshippers after removing the consecrated elements from the place of consecration. For if under the notion of "*spirituality*" we abolish these forms and distinctions, we abolish the means of order and of the knowledge of the things of God; for it is through this arrangement of outward things and acts that we come to the knowledge and attainment of things too vast to be confined by forms, or limited by time and place. In the infinitude of the Godhead they exist all together and without any order of succession as in time, and are all eternally cooperant and co-efficient; yet without confusion or indistinctness: as the all-seeing Eye forever sees all things that have been or can be, with as close attention to minute parts as if employed upon but one at a time. Unless we look at the adaptative arrangement of God to His creatures, we shall be in danger of denying all mysteries and sacraments, and of running into a form of materialism under the notion of being spiritual. For I believe the denial of the sacramental principle, which principle is so fully involved in altar, priest and sacrifice, to be an offshoot of materialism proper: for while one *confounds* spirit and matter, natural and supernatural, the other sets aside the outward and visible, and denies the place and functions assigned to it of God. The case of the ancient heretics fully justifies the conclusion. They aimed at the infinite and incomprehensible by directly grasping at them with the mind to the exclusion of bodily organs and the outward world, which they affected to despise, and treated as not the subjects of salvation at all, nor as in any way helpful to the soul and spirit, for which end God made them, but the contrary: and in this they denied the mediatorial principle, which relates to persons and things intervening between us and God, and serving as channels for the conveyance of blessing, as means of intercourse with Him. Their heresy led them to deny the resurrection of the body, which is now lost sight of by those that say the soul goes to *heaven direct* out of the body, and deny the intermediate state and prayers for the dead. The Incarnation, which those heretics denied, involves the sacramental and mediatorial principles, which are nearly related: and all men symbolise with them, and reject the doctrine of true Church unity, who deny sacramental grace, regeneration and remission of sin in baptism, altar, priest and sacrifice; who assert the individual popeship of "private judgment," and say they can read and learn and pray by themselves as beneficially as by going to Church. How does God save His people? Not by separation and scattering, but by gathering and sacrifice: not by "sublime contemplation" till they are "absorbed into the Deity" and lost, as to their own personality; but by their keeping His covenant in one body at one altar. And so He saith, "Gather my saints together unto Me; those that have made a covenant with me by sacrifice," (Psa. i. 5.)

(*To be concluded in our next.*)

For the Churchman.

Let parents read to their children the following extract from one of our city papers:—

"A little boy aged seven years, was drowned on Thursday by falling into the river. He left home to go to school, instead of which he went to the dock to play with some other boys, and being missed, search was made for him, and it was ascertained that he was drowned. The body was not recovered until Saturday."

For the Churchman.

A Word for Peace.

Mr. Editor,—Peace is the desire of every true Christian's heart. He will sacrifice much —always saving principle—to be found in the way of peace. Is there any reason why our Diocese should not now seek peace and ensue it? All the questions which have disturbed our peace have been amply discussed. Every body has had abundant opportunity to express his views and feelings, and to defend them. There has just closed a long and laborious session of our Convention. The delegates to that body were chosen with a full knowledge of the state of things under which it was to meet, and the questions which would probably come before it. Its members all came together with that knowledge. Our parochial vestry elections—in many instances calling forth an expression by the people of their sentiments and wishes touching the great pending questions, and in many expressly determining their parochial influences in the Convention—had been held in the very height of the discussion of those questions. Thus abundantly qualified, how has the Convention indicated the views and wishes of the Diocese?

As follows:

1. That the Diocese is not vacant.
2. That the Convention should do no act involving, directly or indirectly, the opinion that the Bishop should resign.
3. That there should be no expression by the Convention of any opinion touching the Bishop's capability of future usefulness in the Diocese in the event of the removal of his suspension. In short,
4. That there ought not now, two years before the meeting of the General Convention, to be any action on our part designed or calculated to influence that body in any proceedings which to them may seem right in reference to the whole case as they may find it actually existing.

Not the least effort appears to have been made or desired having in view the Bishop's resumption of his duties.

It appears, therefore, to be the deliberate sense of the Diocese that as far as the Bishop is concerned, matters should remain just as they are until the General Convention, and, consequently, the sentence of suspension be submitted to and fully carried out; the relative position of the Bishop and the Diocese being, when that Convention meets, exactly as the Court made it. As questions grow out of the action of the Court involving principles which the character and interests of the Church in all future time require should be fully presented to the General Convention, it is certainly best for us all that that Convention should take up the case just as the Court left it.

Meanwhile, however, the Diocesan Convention has done what it could to relieve the inconvenience and suffering of the Diocese thence arising.

What is all this, Mr. Editor, but a call to us, from Providence, to peace and quiet. Let animosities cease. Let the friendly hand, and the friendly salutation be no more withholden. Let bitterness, wrath, clamor, and evil speaking be expelled from our borders. Let vindictiveness be laid aside. Let constant prayer be made that God would direct and overrule all for good. Thus let the great questions of law and order, and of truth and righteousness, involved in the present circumstances of our Diocese, and proper to be considered by the General Convention, be deeply and deliberately studied [illegible] discussed, in entire severance from personal considerations, whether of dislike and prejudice, or of attachment and prepossession.

PEACE.

For the Churchman.

Mr. Editor,—It was a good thing, and one that must give joy to every pious. heart, for our Convention to pass as it did towards the close of its late session, a resolution *commending the diocese, in its affliction, to the prayers of the Church on all her Holy Days.*

The introduction of the resolution was creditable to the head and heart of the estimable clergyman with whom it originated; and its passage, to the heads and hearts of the members generally. Prayer, offered in the faith, on the true principles, and with the genuine affections of the Gospel, is with the Church, as with the individual Christian, the best refuge in the hour of danger, trial, and sorrow. Your pious readers generally felt under obligations to you for the two excellent prayers, adapted to the present state of the diocese, which you published last winter. They have doubtless been used with great comfort to the offerers; and we may humbly hope that, for Christ's sake, they have been acceptable to God. As you have probably many subscribers who were not then such, I hope I shall be excused for asking you to republish these prayers. It will, I am sure, gratify many.

It was well done, in this excellent resolution of the Convention, to recognize our Holy Days, our days of extraordinary acts and exercises of devotion, as particularly suitable for special prayer in behalf of our afflicted diocese. I hope this godly act of the Convention will have the effect of drawing more attention to those days. They are a part of holy mother Church's provisions for promoting the glory of God, and the spiritual and eternal good of her children, which it is hazardous to neglect or make light of. At least consistent members of the Convention must see the duty of remembering them, as in their public celebration, so also in the devotions of the family and the closet. The Morning and Evening Prayer, and Ante-Communion [Why not full Communion?] Service, which constitute the regular public observance of those days, and the Litany which is often proper to it, afford many petitions which the head that understands and the heart that loves the Church will easily find adapted to a special offering conformable to the pious call of the Convention.

The Feast of St. Luke the Evangelist will, I hope, be gladly embraced by devout Churchmen for beginning this concert of prayer for our diocese. If God be pleased to hear and grant the petition of its Collect, more will be done for ourselves and our Church, than by all other means together. Our natural corruption and debility are the real source of all our wo. Let each one cherish a deep and honest sense of this, the result of a careful comparison of his heart and life with the requisitions of God's law, and all unite in praying to God, for Christ's sake, *to heal the diseases of our souls*, and thus fit us to exercise sound judgment on the Church and our duty to it, and devote to the latter our vigorous and rightly directed efforts.

St. Luke, the beloved physician, was a leading instrument in the hand of our gracious God for providing for our use the wholesome medicines of evangelical doctrine. On the day devoted to his memory, or on the following Sunday, let his contributions to the Holy Bible, his Gospel and the Acts, be attentively read and carefully pondered. They will give invaluable guidance touching the principles, spirit, and manner, in which we all, each in his several sphere, may best serve our diocese in its present most serious exigencies.

FAITH.

For the Churchman.

Mr. Editor,—In reading the accounts of the late Convention, I was much struck with a passage in the remarks of an eminent layman. While summing up against your persecuted Bishop, he observed, "then came the book." Sir, I am perfectly unacquainted with Bishop Onderdonk, even by sight, am not connected in any way with either his friends or foes, am a resident of another Diocese; and though I might sympathize, should not feel inclined to interfere in any way; but when I see "the book" quoted as completing the condemnation of Bishop O., I cannot refrain from saying that I have little doubt many an unprejudiced Churchman has, like myself, tried the Bishop by that book and by its pages, and instead of condemning has only been astounded that party feeling could so far lead eminent men astray, even as to entertain for one moment such frivolous, unmeaning, and contradictory accusations against one of the revered fathers of our Church. I am a plain business man—a husband, a father of daughters, a brother of sisters, and I can hardly conceive it possible in a husband to have acted as some of those relentless accusers state themselves to have done. Had my wife been insulted by any man, consequences I think would have been forgotten, and I certainly think retribution would have followed pretty speedily; at all events, I hardly believe it likely I should have courted a repetition. Had I, however, been mean enough from policy and fear of injuring my temporal prospects, to have submitted at the time in silence, I think I should for my own sake for ever after have held my tongue. The evidence of the Misses Rudderow was so perfectly revolting and improbable, that it should be dismissed at once, looking at it in the most charitable light, as a sort of hallucination produced by those who would fain have those young ladies believe they were insulted.

Is it likely that a virtuous young lady, after being grossly insulted, would send a younger sister to be subjected to similar insults? And then, as a man, I cannot fancy it possible that any gentleman, even if ever so depraved, would be so senseless as to choose his opportunities in the manner the accused is represented—in open day, in the crowded thoroughfares of a great city, going to and coming from the most solemn ceremonies of his Church, in presence of near and dear friends, fathers, husbands, brothers, and other relations; and the fact that those liberties, if any ever were taken, were never followed up by word or look, evidently imply that whatever was taken as objectionable was prompted by the kindest parental and benevolent feelings. Could that reverend Court have remembered the sentence of the Saviour, whose footsteps they pretend to follow, who, when the woman *taken in adultery* was brought to him for condemnation said, "Let him that is without sin cast the first stone?" Possibly in the eyes of our Omniscient Judge many of the most vindictive enemies of Bishop O. have often sinned more bitterly with their eyes and their thoughts than he did in his affectionate, kindly, and paternal embraces. Far from his usefulness being destroyed, I believe he will be restored to the Church like gold purified by fire. I should wish no higher gratification to his greatest enemy than the pleasure of attending him on his first visitation after resuming his Episcopal duties, to see the love, the affection, and the respect with which I am sure he would be received throughout his diocese. [illegible] United States ever see the necessity of consolidating our Church under one temporal representative of our spiritual head, Bishop Onderdonk would have my humble vote and earnest endeavor towards electing him to the Archiepiscopal Chair.

Believe me an humble and unknown friend,

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For the Churchman.

Mr. Editor,—I have just read in the Churchman of the 26th of September, an article over the signature of "Reflector," advocating the establishment of Monasteries in the Episcopal Church, and making some suggestions as to the outlines of such an organization. I am truly glad to see that both in this country and in England, the attention of a few Churchmen is being turned to this subject. About three years since I became intimately acquainted with a most exemplary and pious family, composed of an aged mother, three grown daughters, a grown son and two interesting little grand children, all members of the Episcopal Church. Eating at the same table with this family, the Church was almost daily the subject of conversation, and often have I heard them earnestly express the wish, that there was some institution in the Episcopal Church to which they could retire and devote themselves to the service of God: they were not wanting in the comforts or luxuries of this world; seemed cheerful and happy; and the wish could only have been prompted by an exalted piety and devotion to the Church. The similar institutions in the Romish Church were often alluded to, when, the open-handed charity, and self-sacrificing devotion of the Nuns and Sisters were subjects of the highest encomiums. For two years after the period above mentioned I saw but little of this family, when somewhat to my surprise I learned that two of the daughters had united themselves to schismatical Rome; attracted doubtless, more by the beautiful systems of charity as developed in the Nuns and Sisters of that Church, than by any fancied superior claims in point of doctrine.

This case made a strong impression upon my mind, causing me to reflect much upon the subject. The objections urged against the Monasteries, of our erring sister, would not apply to similar institutions in the Episcopal Church. There is no private confessional to be abused; no undue reverence for the persons of our ministers; no penance exacted to weaken the mind and bring it under the control of wicked priests; no tortures inflicted, to extract important secrets or to procure silence where wrong has been committed. What possible objection then can be urged against such an organization, under the fostering care of the Church, where those, who from any cause, may wish to retire from the "vain pomp and glory of the world, and devote themselves to the service of God and his people, may have an opportunity of doing so?

As the plan of such an organization, that presented by "Reflector" seems unobjectionable so far as males are concerned; but what we want much more is such an institution for females. Let the title be the same, "The Servants of the Church;" let one or two or three ministers, or as many as may be deemed necessary, with their families reside in this community,—ministering in spiritual matters to the inmates,—superintending the cultivation of such grounds as may be attached; and in all instances, in conjunction with the females, devoting themselves to the cause of education.

I hope that the communication of your correspondent "Reflector," may have the effect of causing Churchmen to think and to write upon this subject; and I also hope that you, Mr. Editor, who are so familiar with the origin and history of these institutions may be induced to give your views.

AVICENNA.

For the Churchman.

The Question of Restoration.

Mr. Editor,—It is not my intention, at this time, to discuss the important topic that heads this article; I wish simply to offer a few remarks on a portion of an editorial statement in reference to it, which appeared in the Protestant Churchman of the 4th inst. The statement alluded to is a singular one, and, in my humble judgment, ought to be promptly contradicted in view as well of its injustice to individuals, as of its gross inaccuracy in point of fact. It is as follows:—

"We think that the vote of Monday night on the amendment of Judge Oakley's (which amendment was adopted by a majority of the votes of the lay delegations, and lost by the non-concurrence of the clergy) when taken in connection with the distinct, decided, and almost unanimous declarations of the several clergy (who declined supporting the amendment on technical grounds) that in their opinion the restoration of the Bishop was virtually impossible, has sufficiently expressed the agreement of the conviction of both orders in the fact that the suspended Bishop *cannot be restored to the exercise of Episcopal functions in this Diocese with any prospect of usefulness to the Church.*"

Such is the statement. Let it be compared with the true state of the case and then see what claim it has to impartiality and fairness.

"Which amendment was adopted by a majority of the votes of the lay delegations."—That majority was ONE, and one parish was divided.

"Lost by the non-concurrence of the clergy." The vote of the clergy was 76 to 40 against it, i. e. nearly 2 to 1. It was not a mere point of "non-concurrence;" for if the vote had been taken in joint ballot the amendment would have been also lost by a large majority, viz. 103 to 95. In no way could the Convention have been taught to avow the sentiment or endorse the principle contained in Judge Oakley's amendment. And yet we are told it was carried by the laity and barely lost by the "non-concurrence" of the clergy! A plausible story truly!

"The several clergy who declined supporting the amendment on technical grounds."

We turn to the report of the proceedings and debate, as published in the editor's own journal, the Protestant Churchman, to ascertain who these "several clergy" were—and we find them to be *one* person, Dr. Wainwright. He is represented as having said:—

"He was ready to admit that Dr. Onderdonk ought not to be restored. He did not believe he ever could be without injury to the Church."

And yet when the same individual introduced in the Convention a preamble and resolution, which together covered precisely the same ground as Judge Oakley's amendment—he is reported to have said:—

"The mover was not in favor of his immediate restoration, but he could not say he never should be."

Now here is an obvious inconsistency; and before the position of Dr. Wainwright can be taken as an interpretation or an index of the vote of the other seventy-five clergymen, it must be made to appear at least consistent with itself. We say nothing, just in this connection, of the supreme absurdity of setting up the individual opinion of one man in a debate [illegible] position of seventy-five other independent voters. If this is not special pleading and special nonsense, we know not what is; and yet it is the very pith of the extract which we have made above from the editorial remarks of the Protestant Churchman. On a less important subject it would be unworthy of notice from any quarter.

"When taken in connection with the distinct, decided, and almost unanimous declaration of the several clergy (who declined supporting the amendment on technical grounds) that in their opinion the restoration of the Bishop was virtually impossible."—The fair, and indeed, the only inference from this language is, that the several speakers, in the debate, who opposed the amendment, did so on *technical* grounds; and, at the same time, expressly admitted the impossibility of Bishop Onderdonk's restoration—the admission being "distinct" and "decided."

Did Mr. Spencer make this admission when he said the amendment "was assuming the prerogative of Omniscience?" "It was not for him to say what might be the effect of repentance—he dared not say that such a man should never be restored—charity would forbid it." Did Mr. Holmes make it, when he said, "he could not vote for the amendment because he did not wish when a man was down to crush him?" Did Mr. Parks make it, when he asked, "did they forget that there had been such a man as David, and should they by the adoption of the amendment say that no matter what the after-acts of the Bishop were—if he repented and led an irreproachable life, he never should be received again?"

Did Mr. Forbes make it when he alluded to the "cases of David and Solomon, and added that of St. Peter, who, though he grievously fell, was afterwards made the first of *all* the apostles?" He admitted that the resolution of the majority of the committee, in lieu of which Judge Oakley's amendment was offered, did not necessarily look to restoration, and therefore ought not to be opposed on that ground; this was his admission, and not that restoration to office and confidence and usefulness was impossible.

Did Mr. Vinton make it, who said he could "not vote down a bishop without law and against law?" There is not a syllable in his remarks, as reported, against the possibility or the expediency of future restoration.

Now these are all the persons whom the Protestant Churchman represents as having taken a part on the negative side in the debate on Judge Oakley's amendment; and not a solitary one of them assumes mere *technical* ground, or makes the admission of which the editor speaks. For reasons above given we except the instance of Dr. Wainwright. Now we inquire what the editor means when he tells us, as he does, in the forementioned extract,—"We think that the vote of Monday night on the amendment of Judge Oakley when taken in connection with the *distinct, decided, and almost unanimous* declaration of the several clergy," &c. There is nothing of all this in the reported debate. And there, surely, if any where, it should have appeared. The debate was on the direct question of the expediency or inexpediency of restoration. From a perusal of it, in the Protestant Churchman, our conviction is that the seventy-six clergymen who opposed the amendment, did so upon the ground that they were unwilling to prejudge the question of *future restoration*, to bar up the way to it, to interfere with it, or forestall the action of the Convention upon it, in any way. They refused either to affirm or to deny it. It is absurd, nay false, to say that *they* are committed upon this all-important question. Now this information we gather from the report of the proceedings contained in the Protestant Churchman itself. And there, in his own columns, the fact stares the editor in the face, while he amuses himself and his readers with a vain attempt to show that there was a *concurrence* of *both* orders, in the conviction, that Bishop Onderdonk could not be restored!

If the editor possesses private sources of information, which give an entirely different complexion to the matter from that which appears in the reported proceedings of the Convention; and if he can satisfy the Church of the correctness of his private views, then it would be well to lay them before the public. But as the matter now stands, his statement that there has been "expressed an agreement of the conviction of both orders in the fact that the suspended Bishop cannot be restored," &c. is flatly contradicted by the account of the debate, in his own paper; as we have shown. Just the opposite of his statement appears to be the truth. The speakers all take ground "distinct" and "decided" against committing themselves upon the question of restoration—which was to be left open for future consideration. The amendment of Judge Oakley was lost in a vote by orders; and it would have been equally lost in a vote upon joint ballot. The majority against it was decisive.

What the future action of the Diocese may be on this subject, of course, remains for time to disclose. We firmly believe in the divine promise, "Lo I am with you always even unto the end of the world." It is for the Great Head of the Church, in his inscrutable providence, and not for us, to say, whether Bishop Onderdonk shall be hereafter restored. In the strikingly apposite language of Mr. Spencer, for us now to *prejudge* this question would be not only to sin against Charity, but also "assuming the prerogative of Omniscience."

W. N. Y.

For the Churchman.

Dear Mr. Editor,—The enclosed paragraph may probably have struck your eye, but in case it should not, I would ask the insertion of it in your columns. A most unjust attempt was made at the late Convention to obtain a declaration to the effect that in no possible contingency ought Bishop Onderdonk to be restored to the exercise of his official functions. The Hon. J. C. Spencer replied well and manfully to the arguments by which this measure was supported; that it was far from being impossible that after all the Bishop might be hereafter proved innocent, and that in this event no person would say his restoration was undesirable; multitudes had been accused and condemned on apparently conclusive evidence who yet were guiltless, and it was not for him to affirm that this was not the case in the present instance. The case of the Romish priest of Indiana is to the point, and should induce those who do not consider themselves absolutely infallible to suspend judgment even now.

JUSTICE.

From the Albany Evening Journal.

EXPOSURE OF A CONSPIRACY.—We published, a year ago, some account of the trial and conviction of a Catholic priest in Indiana, (Romain Weinzœplin,) for an aggravated crime upon a female of his Church, while at confession. The testimony was of a revolting character, and the wretch was consigned to the Penitentiary, loathed by all except a few friends who believed him innocent. Several months elapsed, when circumstances led others to apprehend that he was the victim of a conspiracy. An effort was about to be made to obtain a pardon. [illegible], unless his innocence could be first established, saying that liberty and life were of no value to him, without his good name.

Recently facts have come to light which fully establish that innocence. Schmoll, the prosecutor, who had gone off to Missouri, there confessed the conspiracy to four German acquaintances, who disclosed the facts in a letter to the Rev. Mr. Deydeir, of Evansville, Indiana. One of the counsel of the imprisoned priest went to Missouri, and obtained affidavits setting forth that the wife of Schmoll, who swore against the priest, had been suborned to do so by her husband, who threatened to abandon her if she refused. The following is the concluding part of a statement from which we condense these facts:—

"The letter above alluded to, and the depositions, are deposited at the office of the undersigned, one of the counsel of M. Weinzœplin, for the inspection of all who feel an honest desire to investigate the truth of the affair."

R. M. THOMAS.

For the Churchman.

Mr. Editor,—Allow me to correct the following report of the proceedings of the late Convention, as published in the Churchman of October 11th.

"The Rev. F. Vinton offered a series of resolutions justifying the Standing Committee in the course they had taken, and requesting the Presiding Bishop to call a Convention of Bishops."

Your reporter errs in saying that Mr. Vinton's resolutions aimed at "justifying" the Standing Committee. This is the very thing they did *not* do. The resolutions of the majority of the Committee of twenty declared the proceedings of the Standing Committee to be "justified by the Canons of the Church and the exigency of the occasion, and were highly commendable."

Mr. Vinton's *substitute* went no further than to admit the Committee's action to have been demanded by the exigency of the case, and to be justified, if at all, only by the law of necessity. It did not entertain the notion of the majority's report, but expressly discountenanced their opinion that the action of the Standing Committee was canonical and highly commendable! The object of the substitute was to prevent such a declaration as that. No argument, Mr. Editor, has yet persuaded me to allow that the course adopted by the Standing Committee was either justified by existing canons or in any wise to be commended.

My strong convictions against the principle of interpretation which they invoked to warrant their proceedings, impelled me to speak against them, and induced me to offer resolutions that challenged and were intended to preclude any verdict of the Convention which should sanction a construction of our canon law on a principle subversive of Christian simplicity and truthfulness, and which I can liken to nothing better than that principle developed in "Anti-rentism" which construes perpetual leases to mean fee-simples.

Another error of your reporter, in his brief paragraph, is contained in the last sentence; wherein he states that Mr. Vinton's resolutions "requested the Presiding Bishop to call a Convention of Bishops." "A Convention of Bishops" would possess no jurisdiction over this diocese. I offered no such resolution. The words in my substitute were that "the Presiding Bishop be requested to obtain the canonical consent of the other Bishops, to call a special meeting of the General *Convention*," &c.

Begging pardon for occupying a space which you would rather allot to more important matters, but which I claim in order to correct a mistake and to preclude misrepresentation,

I remain, your friend and brother,
FRANCIS VINTON.

Brooklyn, Oct. 13th, 1845.

The Churchman.

New York: Saturday, October 18, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

Since the preparation of our summary of Foreign News we have received by the Great Britain the English Churchman of Sept. 25.

In it we find a record of the death of the Right Rev. Dr. LAW, Lord Bishop of Bath and Wells. Bishop Law died on the 21st ult., his Episcopal duties having, in consequence of his mental and bodily infirmities, been performed by the Lord Bishop of Salisbury for the last few years. "It is supposed," adds the English Churchman, "that Dr. SAMUEL WILBERFORCE, Dean of Westminster, will be appointed to the vacant see."

We have mentioned in our summary that Mr. Wingfield has assigned two reasons for his defection from the Church, both grounded on recent decisions in the Court of Arches. We have now to add that the Rev. Dr. Pusey has addressed a letter to the Editor of the English Churchman, the design of which is to remove the anxiety occasioned in the minds of some conscientious persons by the decision on the Stone Altar. We shall give the letter in our next. Dr. Pusey purposes to pursue the subject in another letter on Mr. Oakley's case.

A meeting of 200 ministers was expected to be held in Liverpool on the 1st inst. preliminary to a great meeting of "Evangelical Christians of different churches and countries," to be held in London, "for the purpose of associating and concentrating the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of Scriptural Christianity."

The article of "Catholicus" "whether Priesthood, Altar and Sacrifice are essentials of the Church of Christ," was duly received and the acknowledgment was only omitted from a belief that it had been acknowledged by the person to whom it was originally sent. We deemed it too long for our columns, though the appearance of the article in our present number which was intended as a supplement to the former makes its insertion desirable. We shall endeavor to make room for it in a future number. We have taken the liberty to change the order of publication because we think that the author's profound development of the general principles will invest the question of details with far more interest for the generality of readers than it would otherwise possess.

We have taken pleasure in calling the attention of our readers from time to time, to "Wiley & Putnam's Library of Choice Reading." Basil Montagu's selections from Taylor, Barrow, South, Fuller, &c. is particularly worthy of note. The work has passed through several editions in England, and if encouraged as it ought to be on this side of the Atlantic will be followed, we understand, by Taylor's Holy Living and Dying, Walton's Lives, Fuller's Holy and Profane State, and Giles Fletcher's Christ's Victory and Triumph, in the same series. The experiment of printing these old books in a popular library in our country is a new one and deserves encouragement.

SCENES IN THE LIFE OF THE (why not OUR?) SAVIOUR: *by the Poets and Painters*, (Lindsay & Blakeston, Philadelphia) is designed as an "Annual" for 1846, and introduced with the following Preface:—"The greatest Poets and Painters of the Christian ages have found inspiration in the beautiful and sublime history of Immanuel. The publishers believe a volume containing so many of their productions, illustrative of His Life and Passion, will be welcomed as an appropriate Souvenir in the happy season in which we commemorate the advent of our Saviour in the world." It is edited by Rufus W. Griswold, who has drawn his selections from various sources. Among them are "The Good Centurion," "The Mission of John's Disciples," "The Deaf and Dumb," "The Ten Lepers," "Humility Taught," "Weeping over the City," "The Burial," "The Resurrection," and "The Penitent," from Keble; "The Woman taken in Adultery" from Herbert; "The Clouds" from Croswell; and Mr. Grant's "Litany." For Mary at the Cross we have the Stabat Mater. The Illustrations are Steel Engravings by Sartain of the Holy Family (Poussin), The Saviour (Delaroche), Christ by the Well of Sychar, (Emilie Signol,) The Daughter of Jairus (Delonne), Walking on the Sea (Henry Richter), The Ten Lepers (A. Vandyke), West's Last Supper and The Woman at the Sepulchre by Philip Viet. Evidently no pains or expense has been spared by the Publishers, and a cheap-book-buying people should be thankful that Christmas comes once a year, if it be only because it treats them to such an exquisite specimen of the printing art.

NARRATIVE OF A MISSION TO BOKHARA, *in the years* 1843—1845, *to ascertain the fate of Colonel Stoddart and Captain Conolly. By the Rev. Joseph Wolff, D.D., L.L.D.* New York: Harper & Brothers, 82 Cliff street.

A curious and entertaining volume of nearly 400 pages, and such as nobody but Joseph Wolff ("The star with the tail," as the king of Bokhara called him) could write, containing a great deal about every thing and every thing about himself. It is well printed and contains a number of cuts, which give a lively impression of the more remarkable persons and things of which it treats.

OLLENDORFF'S GERMAN GRAMMAR.—D. Appleton & Co., 200 Broadway, have lately published this popular introduction to the German language. It is edited by Mr. G. J. Adler, of the New York University, who remarks in his Preface, "The success of Ollendorff is unquestionably due to his method by which he has made the German, heretofore notoriously difficult to foreigners, accessible to the capacity of all, young or old, learned or unlearned. Instead of presupposing a familiarity with English Grammar in the pupil, and then presenting a synthetic view of the principles of the language, as is commonly done, he begins apparently without any system, with the simplest phrases, from which he deduces the rules, until gradually and almost imperceptibly he makes the pupil master of the etymology and syntax of every part of speech." The exercises consist chiefly of German to be turned into English; and this plan, by the aid of a key which is published in a separate volume, furnishes the greatest facilities for those who pursue the study without the help of a teacher.

☞ Several notices of books and other editorial matter has been of necessity deferred to next week.

☞ We are particularly anxious to direct attention to the Rev. Mr. Huddart's Advertisement. His Establishment, especially designed for the accommodation of Boarders, embraces advantages which are seldom to be met with in similar institutions. There are *three* Clergymen of the Church, and other well qualified Professors engaged with the Principal in the education of the pupils; and Mr. H. himself has been too long and favorably known to the public as a Preceptor, a scholar and a gentleman, to need either commendation from us, or the expression even of confidence in his faithful discharge of great and responsible duties.

Our summary of foreign news from papers received by the Cambria shared the fate of other matter last week, being crowded out by reports of the Convention debates. We deem it, however, not too late for our present number.

There was nothing of interest in a political point of view. Parliament had been further prorogued to the 27th of November. The Visitors of Maynooth College, and the Commissioners under the new Irish Colleges Bill had been appointed. Of the latter Board five are members of the Church of England, four are Roman Catholics, and two Protestant Dissenters. They are empowered to hold property not exceeding £40,000 per annum.

A correspondence has lately passed between the promoters of a new schism in Scotland (at Nairn) and certain English prelates. It seems that an attempt was made to build a chapel at that place, and the idea was held out that it would be under the control of the Bishop of Moray, its proper diocese. With this impression several eminent personages, including the Bishop of Moray, subscribed towards its erection. But subsequently to this a Mr. Brodie, one of the trustees of the proposed building, formed the design of connecting it with the Drummond faction, and went on to circulate subscription papers headed with the name of the Bishop of Moray for an "English Episcopal Chapel." Of course the Diocesan withdrew his sanction from such a proceeding, and it not being likely to find favor with the Scottish Bishops generally, its partisans were under the necessity of casting about for some English bishop to perform the Consecration ceremony. They accordingly gave out that the Bishop of Exeter might be expected for that purpose. The following is the letter which he addressed to a Scottish clergyman on the subject:—

Bishopstowe, Torquay, Aug. 10, 1845.

Rev. Sir,—Your letter of the 4th would have received an earlier answer had I been at home when it arrived here. But I lose not a single post in giving it such an answer as, I trust, you have sufficient charity to expect from me on this occasion.

I have been rarely more astonished than by the statement which has been made in some of the local newspapers in your neighborhood, that I am about to consecrate a church in the diocese of Moray, Ross and Argyle. I should have thought that the glaring absurdity of such a rumor would have secured its non-admission into any journal which is under the direction of a person of ordinary information.

I have no more right to intrude into the Bishop of Moray's diocese than he has to exercise jurisdiction in mine; and I certainly have as little inclination as right to do so.

You are at liberty to give the fullest and most unqualified contradiction to the statement. I cannot even guess what can be pretended as its foundation. Till your letter reached me, I was not aware of the intention of any one to build a new church at Nairn, or elsewhere in Scotland.

The Bishops in England have no jurisdiction whatever out of their own dioceses respectively.

The Church of Scotland is as independent as that of England, and I deem any priest, or deacon, whether ordained in England or Scotland, who presumes to minister in any diocese in Scotland in defiance of the bishop's authority, as guilty of most manifest schism.

The notion of a chapel at Nairn being in connexion with the Church of England, unless through the Bishop of Moray, is monstrous.

Heartily praying the Great Head of the Catholic Church to bless the pure and Apostolic branch of it which, by His grace, is planted in Scotland, I am, Rev. Sir,

Your faithful servant and
Brother in Christ,
To the Rev. A. Ewing. H. Exeter.

The Bishop of London has taken much interest in the affairs of the Scottish Episcopal Church, and his opinion of the undertaking may be gathered from the following letter addressed to the same clergyman:—

Fulham, July 29, 1845.

Rev. Sir,—I subscribed £5 towards the erection of a chapel at Nairn, having been assured that the plan was approved of by the Bishop, and therefore concluding that the chapel was under his Episcopal jurisdiction. Upon learning that this was not to be the case, I desired that my subscription might be refunded, which was done. If it should turn out that the chapel when built *will* be subject to the bishop in whose diocese it is situate, I shall readily pay the sum above named towards its erection.

I am, Rev. Sir, your faithful servant,
(Signed) C. J. London.
Rev. A. Ewing.

The last rebuke which this attempt at schism has received is contained in a letter from the Archbishop of Canterbury, which, with a few remarks of the correspondent who has furnished the correspondence to the papers (we take it from the *Church Chronicle*) we subjoin:—

Coleorton Hall, Aug. 19, 1845.

Rev. and Dear Sir,—Being absent from London, to the neighborhood of which I propose to return at the end of this week, I did not receive your letter of the 14th till this morning, and I lose no time in answering the question which you have put to me.

The Episcopal Church in Scotland is in communion with the United Church of England and Ireland, through the medium of her Bishops, as, without referring farther back, will appear from a recent act of the Legislature, the 3 and 4 Vic. c. 33.

Of congregations in Scotland not acknowledging the spiritual jurisdiction of the Bishop in whose diocese the chapels are situate, yet calling themselves Episcopalian, we know nothing. In order to prove their right to this designation, they should be able to show what Bishop in England has authority, by law or by custom, to regulate their worship, and to direct and control their ministers in respect of discipline or doctrine.

In default of such proof they cannot be considered as Episcopalian, though the service of their chapels be performed by Clergymen who have been regularly ordained by a bishop.

In the case of Forres, my subscription was given on the understanding that the chapel was subject to the jurisdiction of the Bishop, and I should undoubtedly refuse to contribute to the building of any place of worship which was not under his authority.

I remain, Rev. and dear Sir,
Your humble and obedient servant,
Rev. A. Ewing. (Signed)
W. Cantuar.

This, it would appear, must extinguish the hopes of a Suffragan Bishop, for which some of the faction had thought of applying to his Grace. But the largely-developed organs of hope and confidence (we were almost tempted to substitute assurance) of these misguided men are not likely to be suppressed or reduced by such a result as is inevitable, from a perusal of the letter of his Grace: there are whispers going the round of the coterie, that the American Church is to be honored by a similar appeal. Of course there cannot be a doubt that the Church in America, which is a graft of the English Church, and in communion with her spiritual Parent, both by spiritual ties, and by a recent act of the Legislature, will respond at once to this urgent appeal, and raise Messrs. Drummond and Co. to their longed-for eminence. There cannot, we repeat, be a doubt but that the distinguished branch of the Catholic Church beyond the Atlantic will repay the good office she received from the present Scottish Church, by returning a bishop to those shores where Bishop Seabury received his consecration. This grateful sense of former favors, on the part of the American Church to the Scottish Communion, when an appeal was made in vain, from political motives, to the Church in England, is so highly probable, and would form at once so graceful and grateful an acknowledgment for the apostolic succession, that we cannot refrain from congratulating the Drummond and Brodie faction on the happy thought. It is just possible, however, that the American Church may not view this arrangement in quite so grateful or proper a light, and that she may be disposed to regard such a prostitution of holy gifts as not quite in unison with the invariable principles of the Universal Church of which she is a branch and ornament. She may, in short, labor unhappily under an impression that such a step would prove an invasion of the rights of canonical bishops already in possession of their Sees, and the canonical character of the occupants she may not be disposed to question, since the gift of Episcopacy was, in the first instance, acquired from that Church.

The defection of the Rev. Mr. Ward and his brother-in-law, the Rev. Mr. Wingfield, to the Church of Rome does not seem to have created much alarm among Anglican Churchmen. The letter of the former gentleman, a long and wordy document, is characterized by ***The English Churchman*** as containing "very little indeed that is either tangible or original, and that little if fairly and fully considered, presents quite as much difficulty to joining the Roman Communion, as it does to remaining in the English Church." Mr. Wingfield is more definite. He gives two reasons which determined him to take the step he has taken: they are these—First, that it has been decided by bishops and lawyers, that a clergyman of the Church of England may not hold all Roman doctrine. Secondly, that Sir Herbert Jenner Fust has decided that the English Church has no Altar and no Eucharistical Sacrifice. We quote the same journal's remarks on these allegations:

As regards the first reason, we need say but little. No man can possibly be a faithful English Priest, and a faithful Romanist, at the same time. Each communion would, and does alike reject him. The separate existence and alienation of the two bodies, after centuries of discussion between their most pious and learned members, constitute a tangible and living witness that some one point there is, if there be no more, upon which it is impossible to agree with Rome *and* England. Whether it be, on the part of Rome, that she withholds from the laity—from the great bulk of Christian people—that Cup which their Lord bequeathed to all, to the end of time; or the practices which she allows and encourages with regard to the Blessed Virgin: or whether it be, on the part of the English Church, some un-Catholic practice—*equally un-Catholic it cannot be*,—we are not called upon to decide.

With respect to Sir Herbert Fust's opinion, or judgment, we would ask, who is Sir Herbert Fust, or what is his office, that we should be universally and implicitly bound to receive *his* interpretation of the doctrines of the Church? Granted that he is, *under existing circumstances, one* of the mouthpieces of the Church, he is not infallible, else there would be no appeal from his decisions. Shall a single layman upset the teaching of all the most famous doctors of the English Church? God forbid!

But, in fact, the recent decision of Sir Herbert Fust is a mere bugbear, which can alarm only those who have allowed themselves to become so morbidly sensitive that it would almost appear that they welcomed the stroke, *from whatever quarter*, that divided the last thread which held them in the English Church. May God forgive them for their undutifulness; and, when they meet, as they assuredly will meet, in their newly-adopted communion, with doctrines and practices far more uncatholic than any which were forced upon them by the Church of their Baptism, may they have the honesty, the courage, and the faithfulness to retrace their wandering steps, and to return to that fold in which the Providence of God had placed them—in which the Holy Spirit had Regenerated them, and in which the Body and Blood of their Redeemer had sustained them!

In regard to the case of the Rev. Charles Wetherell, the clergyman whose aggravated guilt seemed to have been established by the verdict of a jury, and as such was mentioned in our columns a few weeks back, it is but fair to say, that he has written a letter asking for a suspension of the public decision till the result of a new trial shall decide the question finally. He contends that he is innocent, and that a foul conspiracy against him originated the trial. For the honor of human nature and our mother Church, we hope it may turn out so. *The Church Chronicle* we see discredits the evidence adduced, and is quite confident that a close sifting of it on a new investigation, will render Mr. W.'s innocence plain to all. There is not enough of it given, however, in our papers for us to judge. The whole subject has been laid before eminent counsel with a view to determine what course the Bishop shall or rather can pursue as it now stands.

An occurrence to which some attention has been directed abroad, shows that the lines of clerical consistency are, in a few points at least, more stringently drawn there than here. We allude to the circumstance of a clergyman, in the diocese of Oxford, being reprimanded by his diocesan for having presided at a Wesleyan Missionary meeting. The occurrence led to the usual sifting of law and precedent on the matter in hand, Dr. Phillimore being of opinion that a canonical punishment had been incurred. The Bishop, however, contented himself with a private censure, in reply to which the Rev. J. Jordan's letters are anything but what they should be. The correspondence as published called forth the clergy of two adjacent rural deaneries, who in an address to the Bishop have expressed their satisfaction with the course he had taken, and their disapprobation of Mr. Jordan's tone and temper. We beg leave to add, that the whole subject is, in our opinion, not unworthy the attention of some among ourselves.

The late Wesleyan Conference at Leeds has given rise to an edifying discussion which will illustrate the position of Methodists in England as regards the Church, and their growing dread of Puseyism. It seems that at the ordination of some Methodist preachers the *Venite Exultemus*, and *Te Deum* were mentioned, perhaps conspicuously, as having been chanted. "No Puseyite Methodist" objected in a daily paper to this revival of obsolete customs. "Brunswick's" reply and his rejoinder are worth reading.

Wesleyans and the Liturgy.—*To the Editor of the Leeds Intelligencer.*—Sir,—I should not have troubled you with a reply to a letter signed "No Puseyite Methodist," which appeared in your paper of the 16th instant, had I not perceived an allusion to the same circumstances to which your correspondent alludes in the last number of the *English Churchman*.

The article is thus headed, "Progress of Puseyism among the Methodists," which has in all probability been derived from your account of the religious services lately performed in Brunswick chapel under the sanction of the "Conference." The charges of your correspondent and the article in the *English Churchman* are virtually the same; they amount to this—that the Liturgical services of the Church were used when the Conference met in Brunswick chapel.

Now, Sir, why should the Prayer-book be discarded upon that solemn occasion? Did not the venerable John Wesley enjoin upon all his followers to adhere closely to the teaching of the Prayer-book?—did he not go so far as even to say, that the very moment the Methodists left the Church, God would leave them? And if discarding the Prayer-book is not leaving the Church, I should like your correspondent—the "No Puseyite Methodist"—to tell me what is. Before he presumes again to find fault, let him study the writings of Mr. Wesley, and then he will discover that he is himself no Methodist but in name. A real Methodist loves the Church; a real Methodist never enters his chapel during the hours of Divine service; a real Methodist never kneels at any other altar than at that of his parish church; a real Methodist no more looks upon his preacher as a priest, than he does upon him as a king.

I hope, if this short reply meets the eye of the Editor of the *English Churchman*, that he will learn from it the same lessons which I wish to teach the "No Puseyite Methodist," viz, the attachment—the unalterable attachment—of every true Methodist to his Holy Mother the Church, and his Prayer-book, and the distinction which he must ever make between his own preachers and the priests of the Church. Brunswick.

Wesleyans and the Liturgy.—*To the Editor of the Leeds Intelligencer.*—Sir,—I must say, that I am astonished at the defence which your various correspondents have attempted to make in favor of the proceedings of the late Conference.

When I thought it my duty to call the attention of the Methodists to the Puseyism of chanting the "Te Deum," and the "Venite exultemus," the use of the Church Prayers, and the Ordination Service, I wrote as a Modern, not as a Primitive, Methodist.

That the early followers of John Wesley were precisely what "Brunswick" describes them to have been, I admit—but why am I, and others, to be called to account, because we belong to the Reformed connexion? Are we worse than the so-called Evangelical Section of the Church, the Low Churchmen, as they are termed? Have they not departed as far from the teaching, for example, of Bishop Ridley, as modern Methodists have from John Wesley? The Low Churchmen appeal to the Reformer, the High Methodists to John Wesley, and both are as far distant, as they well can be, from the models of their faith.

I belong to neither school, therefore I protest against the revival of such obsolete customs, as the use of the Prayer-book, and the half Latin, and half English account, which appeared in your paper, of the proceedings of the late Conference. These things are calculated to bring Modern Methodism into disrepute.

Let "Vindicator," "Brunswick," and the "Son of a Methodist," be assured that they have not made, neither are they likely to make, any impression upon the "No Puseyite Methodist."

The British Archaeological Association, a body which does much to advance the study of Christian Architecture, has lately held its annual meeting at Winchester. Many valuable contributions to the object which it has in view were read during the session; among the authors we notice the names of the Rev. J. L. Petit, Professor Willis, Messrs. Bloxam, Cockerell and Freeman. The name was changed to the "Archaeological Institute of Great Britain and Ireland." Its next meeting will be at York. Though less ecclesiastical than the Camden Society, in its amount of antiquarian lore it is scarcely inferior to that admirable body.

At a late meeting of those interested in the new Episcopal College in Scotland, a statement was made of the prospects of that undertaking. The subscriptions had reached the sum of £24,000: the erection of parts of the design had been begun, and the buildings it was thought would be ready for occupation by the autumn of next year. A separate subscription for the erection of a chapel had been opened, and upwards of £1,000 received.

A new diocese is to be formed in Scotland, that of Argyle and the Isles, or rather the latter will be separated from that of Moray, with which it has been held conjointly. The present bishop of both sees has procured an endowment for the new erection. This will increase the number of Scottish Bishops to seven. The number of dioceses was originally ten, some it is said nearly as old as any in Christendom: Edinburgh was added by Charles I.

A new Archdeaconry, Lancaster, is to be erected in the Diocese of Chester.

Dr. Wolff has received an appointment as chaplain at Malines where he will reside.

The buildings for the new Missionary College on the site of S. Augustine's Abbey, Canterbury, are going up rapidly.

The Bishop of London will still require Candidates for Orders to have been graduated at Oxford, or Cambridge.

To the Editor of the Churchman.

Laying of Corner Stone in Columbia County.

Rev. and Dear Sir,—Agreeably to notice in the "Churchman" of the 27th ult., the Corner-Stone of the new edifice for the Church in Stockport, was laid with appropriate solemnities, on Wednesday morning the 1st inst.

The day was fine, and a large concourse assembled at the appointed hour. The procession moved at 11 o'clock from the residence of Joseph Marshall, Esq., headed by the Rector, and the Rev. William H. Clark, of the Diocese of Connecticut, on his left. Next followed the two Churchwardens and the Vestrymen of the Parish, leading a numerous company of distinguished gentlemen and ladies of the city of Hudson and the vicinity. Approaching the site, the solemn stillness was broken by the audible pronunciation of the first stanza of the 122d Psalm of the Psalter, by the Rector, which was alternately repeated and heartily responded to by the lengthened train.

This performance in the open air, had a most happy and imposing effect. Arrived at the Altar corner, the usual exercises and ceremonies of the occasion were passed through, when Mr. Joseph Marshall, the founder and leading patron of the church, proceeded in due form to lay the Corner-Stone, striking the same with a hammer three times as the sacred Trinity was spoken. A full choir then united with the assembled multitude in singing a part of the 79th Psalm in the tune of Old Hundred.

The Lesson (1st Cor. 3.) being read by the Rev. Mr. Clark, the Gloria in Excelsis penetrated the surrounding air and groves with thrilling melody. After the appropriate Prayers and Collects, the Rector delivered an address, which was listened to with deep interest and fixed attention.

The audience again uniting in singing a part of the 101st Hymn, with the Gloria Patri, the exercises were concluded with two Collects and the benediction by the Rector.

The occasion was one of peculiar interest to the Churchmen of Stockport and the vicinity, and the whole proceedings, it is believed, were highly gratifying to all present.

After retiring from the ground, a large company participated in the hospitality of Mr. Marshall, who in the noble enterprise of planting the *second* church in the county of Columbia, is enjoying in the superintendence of the new edifice, a green and happy old age. Long may he be spared to witness the blessed fruits of his labors!

Two circumstances only tended to detract from the full and complete enjoyment of the scene and occasion: viz. the absence of a chief Pastor and Head to lead the solemnities, and the non-attendance of the clergy in the vicinity, who but for their engagements at the Annual Convention of the Diocese, (protracted much beyond its usual length,) would not have failed of being present.

The following is a copy of the engraving upon the plate of the copper box, buried between the base and corner stones:—

"The Church, the Pillar and Ground of the Truth."
Dedicated to "the Church of St. John, the Evangelist."
Rev. Henry Townsend, Rector.
The Corner-Stone laid by Joseph Marshall, October 1st, A. D., 1845.
Senior Warden.—Joseph Marshall.
Junior Warden.—Jonathan Scott.
Vestrymen. Thomas Marshall, John Stewart, William Kelly, Covington Guion, William Wight, Lewis Whitlock, William Pilkinson, and George Chittenden, Jr.

Deposites in the Box.—Copy of the Holy Bible. Book of Common Prayer of the American and English Churches. Journal of the New York Convention for the year 1844. Church Almanac of 1845.

Copy of the organization of "the Church of St. John the Evangelist," which was admitted into union with the Diocese and Convention of New York, September 25th, 1845. Certificate of the election of the Rector and Parish officers, Sept. 15th, 1845.

New York "Churchman" of Sept. 27th, 1845, containing a notice of the laying of the Corner-Stone, to be performed, October 1st, 1845.

A purse with a Cross inwrought, containing coins of America, England and France.

Considering the very short time the Parish of St. John the Evangelist has been organized, it may well be congratulated upon its progress, and the favorable auspices under which it is advancing.

The few upon whom the chief responsibility and burden rests of completing the edifice, and sustaining the ministrations of the Gospel in this community, have thus far devised liberal things, and, with the blessing of the great Head of the Church, we anticipate that the edifice will be ready for Consecration in the Spring or opening of Summer the ensuing season.

For the complete finishing and furnishing of the church according to the original design, we beg to state, that some little aid will be most respectfully solicited from those who have it in their power, and rejoice to contribute to the necessities of "the household of faith." T.

Missionary Committee.

At a regular meeting held on the evening of the 7th of October, the Rev. Joseph H. Price was elected Chairman, Mr. C. N. S. Rowland, Treasurer, and Thomas C. Butler, Secretary.

The following Stations and Missionaries have been appointed to *continue to the first of April next.*

Counties.	*Stations.*	*Missionaries.*
Albany,	Cohoes,	Rev. John B. Gibson.*
Columbia,	Clermont,	
Delaware,	Walton and Franklin,	
Dutchess,	Pleasant Valley,	Rev. Wm. B. Thomas.
	Lithgow,	Rev. S. J. Evans,
Essex,	Keeseville and Port Kent,	
	Ticonderoga,	Rev. Edgar P. Wadhams.
Franklin,	Malone,	
Greene,	Cairo,	
	Oakhill,	Rev. J. W. Stewart.*
	Windham & Prattsville,	Rev. T. S. Judd.
Herkimer,	Fairfield and Norway,	Rev. Wm. Baker.
Otsego,	Exeter and Monticello,	" John Hughes.
	Gilbertsville,	
	Westford,	
Putnam,	Patterson,	Rev. Albert P. Smith.
Queens,	Cold Spring Harbor,	" Isaac Sherwood.
Saratoga,	Mechanicville,	Rev. Wm. A. Curtis.*
St. Lawrence,	Canton,	
	Waddington and Norfolk,	
	Morristown and Ross,	
Suffolk,	Islip,	Rev. Daniel V. M. Johnson.
	Setauket,	Rev. Frederick M. Noll.*
	Sag Harbor,	
Ulster,	Esopus,	Rev. Albert D. Traver.
	Marlborough,	
	Dashville Falls,	Rev. Peter S. Burchan.‡
Warren,	Chester,	
	Glens Falls,	
Washington,	Sandy Hill,	Rev. J. A. Spooner.‡
	Fort Edward,	
	Hampton,	
	Whitehall,	Rev. Edward F. Edwards.†
Westchester,	N. Salem and Somers,	Rev. S. C. Davis.*

* From the 1st of April last. † From the 1st of July last. ‡ From the 1st of October instant.

The Secretary is instructed to say, that the Committee can make no nominations to supply the vacant Stations, except of clergymen canonically belonging to this Diocese.

All communications relating to the Missionary concerns of the Diocese, are requested to be addressed to the Rev. Joseph H. Price, Chairman of the Committee, No. 62 Second Avenue, New York.

Thos. C. Butler, Rec. Sec'y.
October 15, 1845.

For the Churchman.

St. Simon's Church, Houston street, between Pitt and Ridge streets. The services of this church are regularly held every Sunday, at 10 o'clock in the morning, at 3 in the afternoon, and at 7 in the evening.

The morning and evening services are in the German, *the afternoon service* will be in the English language. All who feel an interest in the promotion of the objects of this church are invited to attend.

In the organization of St. Simon's, though intended particularly for the Germans who could not otherwise participate in our worship, it was not the design to limit the congregation to the Germans exclusively. To perpetuate the use of a foreign language to the entire exclusion of our own is evidently incompatible with our relative position in Church and State. Our Sunday School has always been taught in the English language, and Germans, adults, come there to learn English. Most of our teachers understand no other tongue. It is desirable that the Church should be one in language as well as form, and the one language should be regarded only as a medium for the ultimate introduction of the other. We again appeal to our friends for their countenance and co-operation, and may God give the right mind and spirit to extend the honor of His holy name.

The growing taste for a high order of musical excellence as at present displayed in the countenance given to oratorios and sacred concerts in general, we deem an element of good feeling and aspirations in the community. That an enterprise which will double the usual number of such performances during the present season should at once be so amply seconded by the public was more than perhaps could have been expected at the outset: we are heartily glad to find, however, that Mr. Meiggs's plan is in no danger of falling through. The "Mount of Olives," produced on Thursday of last week, under this gentleman's direction, was well sustained, and must have had a good effect on the thousands who listened to it. This is not the time for criticism, or we would instance the unrivalled effect of the chorusses under Mr. Loder's management;—our object is merely to call the attention of the religious portion of community to an entertainment as perfect artistically as it is unobjectionable and desirable morally. We commend heartily these performances to their support.

Mendelsohn's "St. Paul" will be brought out during November. H.

Died at Rye, Westchester county, on the 7th inst., Elizabeth, daughter of Thomas Purdy.

This young servant of Christ "fell asleep" amid the prayers of the Holy Church, which she loved with all her heart, and in the bosom of which she had been reared. Through a long and distressing illness she illustrated the value of such training as the Church gives her children, and she was laid to rest, with sorrow indeed for her loss, but "in the confidence of a certain faith"—in the sure hope that she has gone to join the services of that temple, the worshippers in which can die no more.

"Far better they should sleep awhile
Within the Church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made,
Than wander back to life, and lean
On our frail love once more."

October 13th, 1845. R.

Clerical Changes.

The Rev. Robert M. Chapman requests his letters and papers sent to Louisville, Ky.

The Rev. J. W. Stewart requests that letters and papers intended for him be directed, for the present, to Walden, Orange, co., N. Y.

Calendar.

October.

18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

November.

1. All Saints.
2. Twenty-fourth Sunday after Trinity.
6. Thanksgiving-Day.—*Unless some other day be appointed by the Civil Authority.*
9. Twenty-fifth Sunday after Trinity.—*On this and the following Sunday the Collects, Epistles, and Gospels for two of the Sundays after the Epiphany are to be read.*
16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. Advent-Sunday.—St. Andrew the Apostle.

Notices.

☞ The Rev. Henry L. de Koven, of the Diocese of Connecticut, will preach in Christ Church, Anthony street, on Sunday next, (19th inst.) Services to commence at 10½ A. M. and 3 P. M.

☞ The Rev. John M. Forbes, Rector of St. Luke's Church, will preach on Sunday evening next, at the "Anglo-American Free Church of St. George the Martyr." Divine service to commence at 7½ o'clock.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 1st of October the Treasurer has received the following contributions:

From St Peter's ch, Albany, Rev Dr Potter, $34; Sunday school, St Andrew's ch, Harlem, N Y, 50 cts; J D F, from Rev K Metcalf of Duanesburgh, N Y, 10; through E Wilcox, R A in Pa, from Mrs L N Nelson, of N C, 1 50; St Paul's ch, Phil, for the Jews, 25; Trinity ch, Pottsville, 10; John R Lea of Linksville, N C, $5—41 50; St Paul's ch, Chilicothe, G, per Rev M T C Wing, 10; St Ann's ch, Fishkill Landing, N Y, half, 5 56; special for Domestic, 8 50; St Peter's ch, Pecksville, N Y, 6; monthly offering of St Paul's ch, Norwalk, Ct, Rev Dr Mead, rector, 21 75; one half proceeds of the legacy of the late Miss Brown of Washington, D C, by the hands of R S Coxe, Esq, 249 38; Grace ch, St Francisville, La, per Rev D S Lewis, rector, 30; Grace ch, Camden, S C, per Rev T P Lee, 3 50; through N R Middleton, R A in S C, Charleston Monthly Missionary Lecture for September, 14 13; St John's ch, Berkley, 13—27 13; Church at Dabngue, Iowa Territory, 5; Emmanuel ch, Brooklyn, 78 31; St Mark's ch, New Canaan, Ct, for Nashotah salaries, 2; Trinity ch, Lansingburgh, N Y, per Rev A T Twing, rector, 20; through Robert Appleton, R A in Mass, Mrs Edward Deney, Worcester, 10; St Paul's ch, Boston, 1; St Peter's ch, Salem, 10; through E H Thomas, R A in Delaware, St Andrew's ch, Wilmington, 60; Trinity ch, do, 47 50; Emmanuel ch, Newcastle, 55; St John's ch, Essex, Ct, Rev Joseph Scott, rector, 5; communion offering of St Michael's ch, Litchfield, Ct, per Rev Dr Fuller, 8; Church du St Sauveur, N Y, 3 13; S S of the parish of Trinity ch, New Haven, Ct, per Rev Dr Croswell, for Bishop Kemper's mission, 26 71; Western, 12 29; Nashotah, 1—40; a few friends of Bethel, Vt, 5; St Stephen's ch, Harrisburg, Pa, per Rev J H Coit, rector, for Ill, 26; Christ ch, Springfield, Ohio, per Rev M T C Wing, 3 12; St John's ch, Wimsboro', S C, per Rev J Obear, being fifty cents for each communicant, 10; Trinity parish, New Haven, for the Jews, 20; donation of a member, for the same, 5; Miss Minerva Turner of Arlington, Vt, 2; from a lady, a friend of the Rt Rev the Bishop of New Jersey, for the Jews, 8. Total, $871 93.

Thomas N. Stanford, Treasurer,
Oct. 15, 1845. 139 Broadway, New York.

Foreign Missions.—Since his report of October 1st, the Treasurer acknowledges the receipt of the following amounts:

From St Peter's ch, Albany, Rev Dr Potter, $70; St Matthew's ch, Bedford, Westchester co, for China, 25; St George's ch, Hempstead, L I, 8 12; through E Wilcox, R A, Phil, Missionary Society, Emmanuel ch, Holmesburgh, Pa, after sermon by Rev S Hazlehurst, for Africa, 15 78; Holy Trinity ch, Westchester, Pa, per Rev S Hazlehurst, for China, 10; for Africa, 30; Mrs S M Neilson of Leaksville, N C, 1 50; Jno R Lee of do, 5; Rev R Prout, rector, St Paul's ch, Calvert co, Md, per Stavely & McCalla, Africa, 24 50; ladies of St James's ch, Arlington, Vt, per Rev A B Hard, for China, 4 25; Juvenile Association of St Paul's ch, Chester, Pa, per do, for China, 4 06—95 09; St Peter's ch, Peekskill, N Y, per Rev W Barlow, 6; one half of nett proceeds of legacy of late Miss Brown, Washington, D C, 249 38; St Anna's ch, Fishkill Landing, N Y, per Rev Dr Robertson, half, 5 56; do, foreign, special, 4—9 56; a member of St Paul's ch, Bristol parish, Petersburg, Va, 5; through H Trescott, R A, Charleston, S C, Missionary Lecture for September, 4 71; through Robert Appleton, Treasurer, St Paul's ch, Boston, for China, 25; do, for Robert Leighton, do, 6; do, in part support of ten children in the mission schools, Africa, 76 06; S S St Stephen's ch, Lynn, for Africa, 1 50; Trinity ch, Boston, from a parishioner, to be placed at the disposal of Bishop Boone for any purposes he may select, 150, in S school, Nahant; for Africa, 10; St Peter's ch, Salem, 10; from a friend to missions, N Y, 500; per Rev Geo Burgess, rector, Christ ch, Hartford, monthly collection, 45 37; S school, do, for education, China, 25; teachers of S school, for do, do, 25—95 37; Church Du Saint Sauveur, N Y, 3 18; St Peter's ch, N Y, 10 27; Mrs Banyer and Miss Jay, support of four pupils in China, 100; Trinity parish, New Haven, Ct, Rev Dr Croswell, rector, 10; do, do, for China, 3; Trinity ch, Fairfield, Ct, Rev N C Cornwall, 12; Christ ch, Springfield, O, 18 28; do, do, for China, 1 30; do, do, for Africa, 1 30. Total, $1506 12.

J. Smyth Rogers, Treasurer,
New York, Oct. 15, 1845. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Caroline ch, Setauket, Rev F M Noll, 3 32; St Bartholomew's ch, Rev L P W Balch, 36 09; Rev Robert Washbon, donation, 1; Emmanuel ch, Brooklyn, Rev F Vinton, donation, 1; St Ann's ch, Brooklyn, Rev B C Cutler, D D, 38 69; Wm Barnes, sen, subscriber, 2; St John's ch, Brooklyn, Rev E M Johnson, 20. Total amount, $102 10.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, Oct. 15, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From A S Leonard, annual, 1; St John's ch, Kingston, Rev George Sayres, 2 50; J R Onderdonk, donation, 10; from a friend, donation, 5. Total amount, $18 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Oct. 1, 1845.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 17th ult., the following contribution, viz:—

From St John's ch, Ogdensburgh, Rev H R Peters, $20; St John's ch, Fort Hamilton, Rev J D Carder, for mission at Sag Harbor, $10; a family mite box, annual, $3; Zion ch, New York, $9; Mr Reuben Rundle, jr, Greenville, Green co, (per Rt Rev B T O,) $15; Ch of the Annunciation, New York, Rev Dr Seabury, by association, Mrs Torrey, Treasurer, $46; collection at St John's chapel on opening of Convention, $91 74; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, $2; St Mark's ch, New York, Rev Dr Anthon, $5; Grace ch, Waterford, $2; St Peter's ch, Albany, Rev Dr Potter, $10; Trinity ch, Lansingburgh, Rev A T Twing, $25; St George's ch, Hempstead, Rev O Harriman, jr, $5; St John's ch, Cohoes, Rev J B Gibson, $4; St John's ch, Delhi, Rev Geo Waters, $5 30; Calvary ch, Cairo, $3 54; St Anna's ch, Fishkill Landing, Rev Dr Robertson, $15 98; Trinity ch, Potsdam, Rev N W Munroe, $2 50; Female Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, $20; St John's ch, Kingston, Rev George Sayres, $4 44; Christ ch, Patterson, $2, and St James's ch, North Salem, Rev H P Smith, $2; Ascension ch, Esopus, Rev A D Traver, $5; St Mark's ch, Williamsburgh, Rev S M Haskins, $3 80; St Thomas's ch, Mamaroneck, Rev J M Ward, $4 86; Trinity ch, Rensselaerville, Rev R Washbon, $2 50; St Thomas's ch, Brooklyn, Rev J F Messinger, $4; St Ann's ch, Port Jackson, Rev O H Smith, $2 04; St Matthew's ch, Unadilla, Rev N H Adams, $10 75; St John's ch, Islip, Rev D V M Johnson, $5; St Paul's ch, Pleasant Valley, Rev W B Thomas, $1 50; St Luke's ch, Westchester, Rev S C Davis, $1 32; St Paul's ch, Sing Sing, Rev C H Halsey, $18 41; St John's ch, Troy, Rev Wm H Walter, $21; Christ ch, Brooklyn, Rev Dr Stone, $1; Christ ch, Manhasset, $3 38, and St Paul's ch, Glen Cove, Rev J P F Clarke, $3 09; Christ ch, Duanesburgh, Rev K Metcalf, $10; St James's ch, Hyde Park, Rev Dr Sherwood, $45; Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, $20; St Peter's ch, Westchester, Rev Wm Powell, $19 75; St Paul's ch, Oakhill, rev J W Stewart, $1; St Paul's ch, Charlton, rev Edward Davis, $6; St Clement's ch, New York, rev E N Mead, $25 24; St Peter's ch, Peekskill, rev Wm Barlow, $6 50; Trinity ch, Fishkill, $18; St Peter's ch, Hobart, rev Sheldon Davis, $3 10; St James's ch, Newtown, rev G A Shelton, $6; St Paul's ch, Tompkinsville, rev G Winslow, $6 60; Christ ch, Tarrytown, rev Dr Creighton, $3 50; St John's chapel, New York, rev Dr Berrian, $90 14; Emmanuel ch, Brooklyn, rev F Vinton, $2; St Ann's ch, Brooklyn, rev Dr Cutler, (education and missionary, $38 69,) half is $19 35. Total amount, $673 33.

C. N. S. Rowland, Treasurer,
Oct. 7, 1845. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 10th ult, viz:—

From H L, donation, $20; St Ann's ch, Morrisania, rev Charles Aldis, $18 25; St Michael's ch, New York, Rev Wm Richmond, $11 46; Mr Reuben Rundle, jr, Greenville, Green co, per Rt Rev B T O, $2; Calvary ch, Cairo, $1 91; St Ann's ch, Fishkill Landing, rev Dr Robertson, $11 09; St John's ch, Delhi, rev Geo Waters, $5 40; Christ ch, Patterson, $1, and St James's ch, North Salem, rev A P Smith, $1; Ch of the Ascension, Esopus, rev A D Traver, 80 cts; St Mark's ch, Williamsburgh, rev S M Haskins, $5 82; Christ ch, Duanesburgh, rev K Metcalf, $10; Zion ch, Butternuts, rev A B Beach, $8; St Ann's ch, Port Jackson, rev O H Smith, $1 38; St Matthew's ch, Unadilla, rev N H Adams, $7; St Paul's ch, Sing Sing, rev C H Halsey, $15; Christ ch, Brooklyn, rev Dr Stone, $10 50; Trinity ch, Fairfield, and Grace ch, Norway, rev Wm Baker, $2 40; St Paul's ch, Oakhill, rev J W Stewart, $1; Trinity ch, Rensselaerville, rev R Washbon, $2; St Clement's ch, New York, rev E N Mead, $15; St George's ch, Astoria, rev J W Brown, $7; Trinity ch, Fishkill, $17; St James's ch, Newtown, rev G A Shelton, $8; St John's ch, Cold Spring Harbor, rev Isaac Sherwood, $2; a clergyman, donation, $3; Christ ch, Balston Spa, rev D Babcock, $6. Total amonnt, $194 01.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Oct. 7, 1845. 55 Water street.

Protestant Episcopal Society for Promoting Religion and Learning in the State of New York.—The subscriber respectfully acknowledges the receipt, by the hands of the Treasurer of the Convention, of the following sums, being contribuions in aid of the Education Fund of the Diocese, Sept., 1845:—

From Zion ch, New York, $5 45; St George's ch, Newburgh, rev Dr Brown, 13 51; Mr Reuben Rundle, Greenville, Green co, by right rev B T O, 1; St Paul's ch, Poughkeepsie, rev Dr Miledoler, 2; St Peter's ch, Albany, rev Dr Potter, 40; Trinity ch, Lansingburgh, rev A T Twing, 10; St John's ch, Cohoes, rev J B Gibson, 2; St John's ch, Delhi, rev George Waters, 5 30; St Ann's ch, Fishkill Landing, rev Dr Robertson, 4 06; Female Missionary Association of St Paul's ch, New York, Mrs Berrian, Treasurer, 20; Christ ch, Patterson, rev H P Smith, 1; St James's ch, North Salem, do, 1; Ascension ch, Esopus, rev A D Traver, 2; St Thomas's ch, Mamaroneck, rev J M Ward, 4 06; Trinity ch, Rensselaerville, rev R Washbon, 1 88; St Thomas's ch, Brooklyn, rev J F Messinger, 2; St Ann's ch, Port Jackson, rev O H Smith, 2 08; St Paul's ch, Sing Sing, rev C H Halsey, 10; St John's ch, Troy, rev W H Walter, 12 43; Emmanuel ch, Little Falls, rev O Livermore, 5; Christ ch, Manhasset, rev J P F Clarke, 3 38; St Paul's ch, Glen Cove, do, 3 06; St James's ch, Hyde Park, rev Dr Sherwood, 15; Grace ch, Prattsville, rev F S Judd, 2; St Peter's ch, Westchester, rev Wm Powell, 12; St Paul's ch, Oakhill, rev J W Stewart, 1; St Clement's ch, New York, rev E N Mead, 20; St Peter's ch, Hobart, rev Sheldon Davis, 2 37; St Paul's ch, Tompkinsville, rev J Winslow, 6 75; Caroline ch, Setauket, rev F M Noll, 2 50; St Ann's ch, Brooklyn, rev Dr Cutler, 19 34; French church Du Saint Sauveur, New York, 3; Ch of the Redemption, New York, rev Isaac Pardee, 25. Total amount, $237 16.

James F. De Peyster, Treasurer,
New York, Oct. 8, 1845. 51 South-st.

THE DARK RIVER—An Allegory, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.
Oct. 18. Church Depository, 20 John st.

In Press, and will be ready in a few days,
THE WORKMEN, AND THEIR WORK, IN GOD'S BUILDING.—A Sermon preached at the opening of the Annual Convention of the Diocese of New York, by the Rev. Reuben Sherwood, D.D., Rector of St. James's Church, Hyde Park.
HENRY M. ONDERDONK & CO.,
25 John street.
☞ H. M. O. & Co. have also in press, and will publish by the 1st of November, "A Manual of Devotions for the Young." Oct. 18.

Just published
NO. VI. of "The Library of American Books," containing
Wanderings of a Pilgrim under the Shadow of Mont Blanc. By George B. Cheever, D.D. One volume, beautifully printed, 50 cts.
Lately Published.
The Wigwam and the Cabin, by W. G. Simms, 50c.
Bubbles from the Brunnens, by Sir F. B. Head, 50 cts.
Essays of Elia, by Charles Lamb, 2 parts, each 38c.
Genius and Character of Burns, by Prof. Wilson, 50c.
The Crock of Gold, by M. F. Tupper, 37c.
Table Talk, by William Hazlitt, 2 parts, each 37c.
Vestiges of the Natural History of Creation, 75c.
Cheever's Lectures on Bunyan, 1v, $1 50.
Published and for sale by
Oct. 18. WILEY & PUTNAM, 161 Broadway.

FAMILY SCHOOL FOR BOYS.
THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.
His residence is in the pleasant and healthful village of Wilton, Conn., six miles from Norwalk.
Terms.—$75 per Session of five months, commencing on the 1st day of November and May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.
References.—Right Rev. T. C. Brownell, D. D., L.L.D., Rev. W. Cooper Mead, D.D., Norwalk, Ct.; Rev. Samuel Seabury, D.D., Rev. B. I. Haight, New York; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally. R. D. Weeks, Esq., Morris Ketchum, Esq., Wm. B. Ballow, Esq. D. H. SHORT.
Wilton, Oct. 16—4t

EDUCATION.
REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.
This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.
Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.
N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur.
TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. Oct. 18—4t

A HOUSEKEEPER.—Wanted, by a Lady who has filled the station of Housekeeper in a Young Ladies' Seminary, Private Family, and Boarding House; would not object to go to the country. A line addressed to "R. L. M.," post-paid, at this office, will meet with attention. Reference can be given that will be satisfactory. Oct. 18—3x

From the Charleston Gospel Messenger.

To those whom it Fits.

"Soldiers of Christ" well done!
Bold champions of the Creed;
Ye who the Church's battles fought,
In her dark hour of need;
Who rais'd her fallen banner high,
Spreading its glories to the sky!

Our banner of the Cross,
With all its sacred signs,
Had from the battlements been torn,
And flung without the lines;
By those who should have kept it there
Through siege, through battle, and through fear!

But Zion's watchmen slept,
They slumber'd on the wall,
And grievous robbers ent'ring in
Decreed the Church's fall.
They clos'd her doors on holy days,
And ridicul'd her solemn ways.

Her shepherds now her walls
Are overthrown and gone,
Lead out her flocks to water, where
Of living streams are none:
And there with wand'ring sheep they stray,
Or on dark mountains lose their way.

But boldly have ye stood—
And still as boldly stand,
To battle for the Lord of Hosts,
A small yet valiant band;
For clothed in panoply complete,
What foe thy spirit swords can meet!

Again we cry well done,
O great and noble men!
A little longer brave the fight
For holy Church—and then
Her enemies and foes o'erthrown,
Await in hope your heavenly crown. **Gendron.**

Preaching.

From Archdeacon R. I. Wilberforce's late Charge.

The importance of the ordinance of preaching, it is needless to say, can hardly be overrated. Remember that we have the great mass of the people of England brought together every Lord's day;—under circumstances singularly favorable to quiet consideration,—and during such period as is desired, we may inform, inflame, and admonish them. What better opportunity could be opened to earnest men? The popular attention besides, bespeaks much of the feeling so well expressed by Hooker, that the discourses which they shall hear "can have public audience but once," so that "if they be let slip for the present, what good soever they contain is lost, and that without all hope of recovery." True it is that preaching would be far more effectual if a due attention to Catechetical instruction had prepared our people for the mysteries of the faith; yet, as it is, what mighty effects might attend it? Perhaps its importance cannot be more clearly illustrated, than by the selection of an individual case. Suppose a clergyman to hold private discourse with a parishioner who was to appear the very next day in God's presence. How earnest and affectionate would be his exhortations; how anxious would he be that the soul, which was committed to his trust, should not pass unwarned before the awful tribunal. And yet we never ascend the pulpit without addressing those to whom God's house may be opened for the last time. And what reason is there why our advice should be less earnest, because it is addressed in common to many? If we would in this manner individualize our people; would select a few as representing the wants of several classes, and set forth such truths and such exhortations as seemed likely to go to their hearts, not only would our manner gain more life, but our words would gain more reality. We should be in no danger of feeding our people with such sermons as unhappily were usual in the last century, and which rather deserve the title of moral essays, than of practical admonitions to dying men. This style of preaching, it is to be hoped, is nearly now abandoned. Much excellent advice may no doubt be found even in the pages of heathen moralists, and before the light of gospel truth had visited the earth, its importance may be readily admitted. It was the faint reflection of those glorious mysteries, which the Jewish covenant in a measure gathered together, that in the fulness of time they might be bodied forth in the Divine realities of the Christian revelation. He who gave two great lights, the greater light to rule the day, and the lesser light to rule the night. He gave the stars also. But what madness were it to walk by the feeble and glimmering rays of natural reason, or even by the reflected light of the earlier dispensation, now that the Lord of Day has ascended the heavens.

If however it were unwise to rest satisfied with mere moral preaching, it would scarcely be more reasonable to make our sermons controversial. As the Church of England indeed pursues a middle course between the superstitions of Popery on the one side, and the irreverence of Latitudinarianism on the other, our people must of course be guarded against those dangers, which beset them on the right hand and on the left. But whatever exceptions may be involved by particular times and places, a controversial style of preaching is neither adapted to produce right results, nor founded on any deep philosophy. The attainment which we should desire for our people consists not in notions but in conduct; it is important that they should *be*, not be called, Christians; and further, we should regard them not as judges of argumentation, but as men who require to be fed with the sincere milk of the word. Now a controversial style of teaching would be too apt to harden the heart, and thus to defeat that greatest of all objects of our ministry—the winning of souls to Christ.

If, then our wisdom consists neither in the exhibition of mere formularies of natural morality, nor in the argumentative handling of controverted doctrines, it follows that our preaching should be such as would rest the practical inculcation of a holy life upon the acknowledged principles of the Christian covenant. What is this but to say, that our preaching is to be Evangelical, and that it is to the office of Evangelists that we are called. This is no doubt the true mode of preaching; to set forth the Gospel in its fulness and freedom, as dependent on the character and offices of our Lord Jesus Christ. For the efficacy of this teaching we have His own promise: "I, if I be lifted up from the earth, will draw all men unto me." But then it must be done in reality, not by the bare reiteration of certain phrases, but by the actual leading men to Him whose example must be engendered by His grace. And the necessary steps will be manifest from an unbiassed estimate of the real condition of our people. Is it possible to doubt that we shall find men among them, who are wholly indifferent to the truths which we communicate? We stand up on the Lord's day. They listen to our words. But follow them to their week-day employments. Are they truly leavened by Christian principles? Is chastity, temperance, and honesty predominant in their lives? Has the aspect of the world been so far changed by the religion of the Cross, that men can trust one another in their dealings, apart from the restraints of the law, or the opinion of society? Do servants obey their masters as in the Lord? Are masters mindful of the religious good of their dependents? Do they strive to acquit themselves of their great responsibility, as those who must themselves give answer before their Master above?

Now in such cases what less is needed, than that total change of purpose, which from the slaves of Satan may make men the servants of Christ. They need in short to be *converted.* They need to be turned from their old to new objects. This must be the basis of all instruction. Till men are disposed to give serious attention to what we propose, our arguments and advices are frivolous. What use in explaining to them how to serve God, while they have no mind to serve Him. To convert the sinner from the error of his ways, is induce him to flee from the wrath to come, and to lay hold on eternal life,—this is the beginning of all improvement. But it may be well to notice a difficulty, by which this essential duty may seem to be embarrassed. To preach conversion may be deemed in some way inconsistent with that assertion of the doctrine of Baptismal Regeneration, which is so plainly made in the Prayer Book. A notion this, which must be equally injurious, whether it blinds men to the great blessing which Holy Scripture teaches us to look for in Baptism, and which the Church so emphatically acknowledges, or whether it induces an unreal tone in dealing with the actual condition of mankind. But in truth, the two principles present not the slightest inconsistency. In asserting as she does the doctrine of Baptismal Regeneration, our Church is bearing her testimony against the Pelagian Heresy, which would represent men as able to serve God of themselves. In opposition to this ancient error she maintains that children not only imitate, but inherit evil. From the earliest dawn of reason they have a corrupted nature to oppose. And yet we exhort them from the first to a life of holiness. The Church System of Education, developed in the Catechism, is to deal with the first lispings of understanding, as though they might be directed to God's service, to teach the scarcely conscious infant to return thanks for having been brought into a state of salvation, to pray for its continuance, and to strive after full obedience to the commandments of God. To say that children could do all this of themselves were rank Pelagianism. Unless they gain a new relation towards Almighty God, what power have they of serving him in this world, and what covenanted assurance of acceptance in the next. By those indeed, who deny children to be objects of religious teaching, Baptismal grace is naturally contemned, but the Catechism enforces upon us a different course, and though there may be individuals whom a happy inconsistency saves from the logical result of their own principles, yet history teaches that no body of men has ever lost sight of the truth of Baptismal Regeneration, without final declension through the various stages of Pelagian error into the chilling rationalism of Socinus.

Against such errors the Church is naturally on her guard. But why should this prevent us from telling men who live in sin that they need conversion? The grace which has been given to them in Baptism will not save them unless they use it. Nay, rather, the abuse of God's gifts will only increase their condemnation. Is not the change total from a life of sin to a life of holiness? Why not imitate then our ancient worthies in calling the Baptised sinners to conversion? The omission of such a topic will tend more than anything else to give the appearance of unreality to our teaching. No doubt it is to be regretted that our discourses must be so indiscriminate: no doubt it were better, if according to the ancient model we would give to each his portion of meat in due season, if there were separate times to reason with the careless, and to build up the faithful; but taking our opportunities as we find them, we can hardly look upon our flocks, without seeing those who are in the gall of bitterness and bond of iniquity. Let us seriously lay to heart then their miserable condition. Let us bethink ourselves what they want. Let us endeavor by God's help to give utterance to the advice which they require. This will impart a meaning and reality to sermons, for which human eloquence would be a poor substitute. Let a man speak as though he himself deeply felt the danger of sin, as though under a lively impression how fearful it was to go contrary to that holy will which rules the universe; as though heaven and hell lay open before him, and he saw the souls of his fellows taking eventful flight towards their irrevocable destiny—and he will knock at the door of men's hearts with an importunity which it will be impossible to refuse.

Preachers of the Olden Time.—"Almost every one of our most eminent preachers has been distinguished by his manner. This was especially the case with those who lived in the early dawn and growing fulness of the Reformation. That is, manner was most conspicuous when it was most wanted. The crowds that flocked round Paul's Cross, to listen to the invectives of Latimer or Jewell, presented many features of intimate resemblance to the masses who thronged the moveable pulpit of Whitfield, in Moorfields. The same ignorance, the same brutality, the same wonder, might have been traced in both. In producing to those multitudes—often the rabble of license and crime—the majestic truths of religion, it is obvious that the *mode* of presentation would deeply influence the reception. In this way Andrews, the learned and good, was incomparable. Colet, the Dean of St. Paul's, in 1505, was equally gifted. The illustrious Sir Thomas More thought it not beneath his dignity to praise even the language of his face. Of Donne, also Dean of St. Paul's, in the reign of James I., an exquisite sketch is given by Walton, 'a preacher in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself, like an angel from a cloud, but in none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives; and all this with a most particular grace and an inexpressible addition of loveliness.' One of his hearers expressed the picturesque exhortation of his manner most forcibly by saying, that the bystander might *take notes from his look and hand.*

Nor let it be supposed that the mingled masses at St. Paul's Cross, or the fiercer rabble in Moorfields, are alone touched by this visible rhetoric. Look at the Temple, when Hooker was the master, and Travers the afternoon lecturer. It was within those magnificent walls that the author of the 'Polity' preached some of the noblest theological prose in the English language. Of his manner, we have the account of a contemporary. He spoke with a grave zeal and an humble voice, keeping his eyes always fixed on one place to prevent his imagination from wandering, 'insomuch,' says Walton, 'that he seemed to study as he spake.' His opponent Travers, on the contrary, possessed the gifts which Hooker wanted; and it was not, perhaps, altogether because they had to adopt the popular phrase, Rome in the morning, and Geneva in the afternoon, that the aisles of the Temple Church were crowded when Travers ascended the pulpit; something was owing to that preference, felt insensibly by all, of the glowing utterance of our thoughts and feelings, before the calm and stately enumerations of argument or of doctrine."—*Fraser's Mag*

For the Churchman.

Church Missions.

Domestic Committee, October 1, 1845.

Rev. and Dear Sir,—Will you have the kindness to notice in your paper the article "Stated Collections for Domestic Missions" on page 322, October Number Spirit of Missions, and call the attention of your readers to the necessity of a united effort on the third Sunday of October, to relieve the Domestic Treasury from its present embarrassment?

I am, Rev. and Dear Sir,
Your Obedient Servant,
N. Sayre Harris.

To the Rev. the Editor of the Churchman.

Stated Collections for Domestic Missions.

As the time recommended by our Bishops approaches (third Sunday in October,) when we may reasonably expect a full Treasury, from the collections then (when not otherwise) made for our Domestic Missions, we are the more anxious to place before our brethren, clerical and lay, the responsibilities incurred by us, that there may be no disappointment. The circular of the 15th July, sent from this office to the Clergy, gave minute information of the distribution among the Dioceses aided, of the appropriations for the year commencing Oct. 1, 1845, and also of the reduced scale of expenditure at the centre. With this we have at present no concern.

It is of the debt incurred by the Church for Missionary service rendered her since 1st April last to October 1st, inst., (six months,) we would now speak.

Some persons dislike the terms debt, service, &c. in this connection. We know no other so appropriate. The Church, through her Missionary organ, sends out a body of one hundred Missionaries, "agreeing with them for a penny a day." The service has been rendered, the report of it sent in, and, the treasury being empty, we say to the Church that, on the 1st October, she owes a debt of $12,000 to her Domestic Missionaries for service rendered. Some dwell upon the Missionary spirit, others upon the Missionary heart. At one time we are pointed to the Church on her knees, at another off her knees—prayer the chief want. We have to speak at this time, and in this place, of the Missionary service, and the Missionary debt, and point to the Church in arrears.

If the former topics have been pressed upon those whom it concerns, by those concerned—(God forbid that they should be unconcerned)—to do it; we have no fears that the latter will be set aside—the service unrequited, or the debt remain a blot upon her escutcheon.

There is one point to which we would call the special attention of our clerical brethren. The Church system is now being tested. There is no agency at present for Domestic Missions, save that of the Clergy with their respective flocks. Shall this economical state of things continue, or the old way of spending many hundreds to collect a few thousands be resumed, even after the years spent in bringing the cause in this way to the mind and heart of the Church?

We may be well said to be saved by faith, because where faith is hearty and constant, it will produce sincere obedience, and holiness will follow in the life; and when it doth not follow, this is to be ascribed to the want of faith. This will be evident if we consider the material objects of our faith, the blessings promised to the obedient, and the evils threatened to the disobedient; for it is certain that the blessings promised in the Gospel do far exceed all other blessings that we can enjoy, and that the evils threatened there are far more lasting and intolerable than any other evils we can suffer; and it is no less certain that these blessings are by our Lord confined to the obedient; for *not every one that saith unto me Lord, Lord, shall enter*, saith He, *into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* Matthew vii. 21. And it is as sure that these tremendous evils are entailed upon the wretched, Christ having solemnly declared He will say to them at the great day, *Depart from Me, I know you not, ye workers of iniquity.* Ver. 23. And if we do believe our Saviour was a Prophet sent from God, we must believe those revelations He hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now, can a man at the same time believe these are the greatest blessings which he can enjoy, and yet prefer a lesser good before them? If not, whenever he doth this, he ceases in effect to have this faith. Can a man fully be persuaded that what he is about to do will render him obnoxious to the worst of evils, and yet be moved to do it to avoid a lesser evil? If not, whenever he doth choose to do what renders him obnoxious to the worst of evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain and to secure our eternal interests, and venture upon that to which He threateneth everlasting misery, it is certain that we have no lively full persuasion of these truths then present to our minds, and therefore do not actually believe them. So that although we may have still such an habitual assent to all that this great Prophet hath delivered as that we do not doubt the truth of what He taught, yet doth not *Christ dwell in our hearts through faith,* nor have we any living sense or permanent persuasion of these truths on our souls, but faith is at the present dead, and so no more deserves the name of faith than a dead man can properly be called a man. Thus, for example, when Christ saith to His disciples fearing to perish in the storm, *How is it that ye have not faith?* Mark iv. 40,—He lays this to their charge, not that they disbelieved His power to save them, for this they testify by saying *Master save us;* but that they did not actually exert this trust by an entire commission of themselves to the protection of His providence. As therefore, when we do what is contrary to our love to God, or to our hope and our affiance in Him, there always is a want of love and hope and trust in God; so when we do what is opposite to the great objects of our faith, there must be in us a like want of faith; and so when this is customarily done, there must be a defect as to the habit or the grace of faith. —*Whitby.*

Oh that all who, by this demonstration of the Spirit, are convinced of the truth of Christian faith, would seriously consider how much it does concern them, in point of interest and wisdom, to yield obedience to all the precepts of that faith! For, *if the Gentiles were given up to vile affections, and a reprobate mind,* Romans, i. 24, 26, only for sins committed against the dim and imperfect light of nature; if the Jews received a just recompense for every transgression of the law delivered by Moses to them, *how shall we escape if we neglect this great salvation, which at the first was spoken by the Lord, and was confirmed by them that heard, God bearing witness to it by divers signs and wonders, and distributions of the Holy Ghost?* Hebrews ii. 3, 4. And to this end consider,

First. That by our disobedience to the Christian precepts we contradict the great design of all these demonstrations of the Holy Spirit; they being all intended, saith St. Paul, *to make the Gentiles obedient in word and deed.* Romans xv. 18.

Secondly. That all our certainty of Christian faith doth highly aggravate the guilt of our transgression of the Christian precepts; for the stronger the motive to believe, the greater is the guilt of disobedience, because such motives may be easily discerned, and so our ignorance of them must be less excusable; and we cannot resist their evidence, but we must offer violence to the convictions of our consciences, and so we have no cloak for our sin.

Thirdly. That though we own the Christian faith, and our Lord Jesus Christ; yet whilst we live in disobedience to His precepts, God looks upon us as mere infidels, *such as in words profess to know Him, but in works deny Him, being disobedient.* Titus i. 16. Our faith at least must be irrational and absurd; *for why call ye me Lord, Lord,* saith Christ, *and do not the things that I say?* Luke vi. 46. And it will be as unprofitable as it is irrational, *for though we know these things, we only can be happy if we do them.* John xiii. 17.

To conclude, all our convictions of the truth of Christian faith add strength to those engagements and encouragements which that religion offers towards a virtuous and holy life; for if all that is delivered in these sacred records be the revealed will of God, then all the promises and comfortable passages contained in them will be assuredly made good to all obedient Christians, and the assurance of such inestimable blessings as the Gospel promiseth, must lay upon us strong engagements *to be steadfast and unmoveable, always abounding in the work of the Lord, as knowing that our labor shall not be in vain in the Lord.* 1 Corinthians xv. 58.—*Ib.*

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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Aug. 3—tf No. 449 Broadway.

BROWN'S POINT SCHOOL.

Rev. John Croes, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman. S 20—2m

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

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ST. MATTHEW'S HALL,

Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance.* The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. L.L.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access ey the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845, ANTH. TEN BROECK.

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In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

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Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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A CRITICAL GRAMMAR of the Hebrew Language, by Isaac Nordheimer, Ph. D., late Professor of Arabic and other Oriental Languages in the New York University. 2 large vols. 8vo. $3 50.

From the first appearance of this work to the present time, critics and professors have expressed but one opinion of its merits. It is acknowledged on all hands to be the standard work, joining to the method of Gesenius and the ingenuity of Ewald, a richness of illustration and a depth of philosophical analysis that would be expected only from one deeply imbued with the lore both of Jewish and Christian schools. One objection however has been made, and frequently made against the work, and that is with regard to its price. It has been urged that this circumstance is felt as an inconvenience by the mass of students, and impedes its usefulness. The publishers have therefore concluded, with the consent of the author's family, to reduce the price of the work to *three dollars and a half*, so as to bring it within the easy reach of all. The proprietors hope that in thus acceding to an often expressed wish, they will be secured from loss by an increased adoption of it in our literary and theological institutions.

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Aug. 16—tf

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